THE

HISTORY

OF THE

CHURCH,

FROM THE

Beginning of the WORLD

TOTHE

Year of CHRIST 1718.

In FOUR VOLUMES.

Compendiously written in French by LEWIS ELLIS DU-PIN, Doctor in Divinity of the Faculty of Paris.

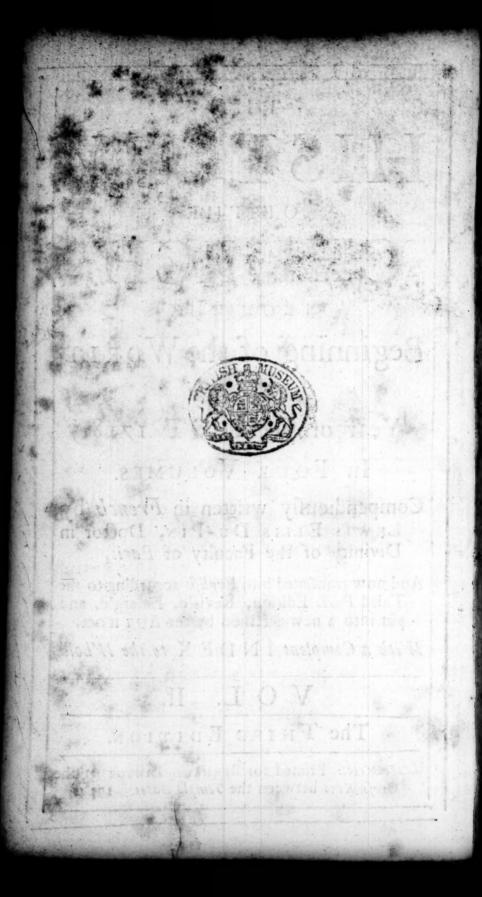
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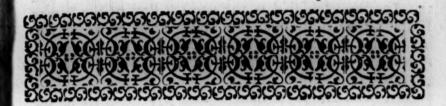
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HISTORY

OF THE

CHURCH.

HE History of Jesus Christ, of which we have given a compendious, but an exact and faithful Account, shews the Author of our Religion, his Doctrine, his Miracles, his Life, his Death, his Resurrection, the Promises he made to those who should believe in him, and the Establishment of the Christian Church by the Preaching of the Apostles of Jesus Christ, according to the Command they had received from their Master, Go ye into all the World, and preach the Gospel to every Creature. We proceed now to relate the most remarkable Things that happen'd in that Church, from its Settlement down to this Time.

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Vol. II.

That Church which JESUS CHRIST founded, and the Apostles establish'd in the greatest Part of the Roman Empire, has continued from their Time to ours, and has always preserv'd the Doctrine and Discipline which it receiv'd from its Divine Master. It was attack'd in the Beginning with the Persecutions of the Heathen Emperors, who employ'd their Authority, in order to deftroy it, by all manner of Outrages; it nourish'd rebellious Children in its own Bosom, who swerv'd from the found Doctrine, and separating themselves from it, form'd distinct Societies, which we call Herefies or Schisms; it was attack'd by vain and conceited Persons, who undertook to refute its Doctrine: But notwithstanding all these Obstacles, it has been supported by the Pastors, who taught and govern'd it successively, and without Interruption, down to us; by the Decisions and Regulations of the Assemblies of those Pastors, who gave their Judgement upon Questions which concern'd its Doctrine, and made Ordinances relating to its Discipline; and by the Writings of Ecclefiastical Authors, who defended the Truth of Religion, and refuted the opposite Errors.

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But first, to give a general Plan of the History which we have undertaken, it is to be observ'd, That the Church is a Society of People, who make Profession of the Faith of Jesus Christ, who aspire to the eternal Salvation which is promis'd them, and who are instructed and govern'd by Pastors, who not only protels the same Doctrine, but have also the same outward Worship, and are united together, not only by a fincere Charity, but likewise by sensible Signs of this Uni-This Society was not establish'd by Force of Arms, by Victories, or Violence, but without any Constraint, and by the way of Persuasion. It is not the Fear of Chastifements and temporal Punishments that maintains it, but the free Will of those who are Members of it, and the Hopes of eternal Happiness. It was attack'd in its first Beginnings by the Powers of the World, who us'd their utmost Endeavours to ruin it: For this end they employ'd Fire and Sword; and the Christians supported themselves only by their Patience; chusing rather to fuffer the most horrible Torments, and even Death it felf, than renounce their Religion. False Brethren disturb'd its Quiet, either by teaching Errors, or rebelling against their lawful Pastors; they tore it to pieces, by forming themselves into separate Societies. But the true Church hearkening to the Voice of its Pastors, preserv'd the Purity of its Doctrine, Discipline and Morals. The Disputes rais'd by these Contests were terminated by the Decrees of Councils, to which the Catholicks submitted: And in order of Time, divers Regulations were made there for the Government of the Church. Every Age produc'd a great Number of Men who were illustrious either for their Learning or their Sanctity. It is in the Account of these Things, that the History of the Church consists. This then is the Plan which I propose to follow in this Work. first represent the State of the Church in each Century, both with regard to the Emperors and other Princes, whether Pagan or Christian. Then I shall relate the Succession of Bishops in the principal Sees of the Church. I will give a History of the Contests and Disputes which arose about the Doctrine or Discipline of the Church, and take Notice of the Councils which were held to terminate them. I will explain the Beginning, Progress, and Extinction of Herefies. I will recount, in a few Words, the Lives of the most eminent Persons for Learning and Piety. In fine, I will make an Abridgement of the Doctrine and Discipline that were observ'd in every Age: And this will be fufficient to give the Reader an extensive Knowledge of the principal Points of Ecclefiastical History. All the Facts related by me shall be founded upon unquestionable Authorities; but if any of them be doubtful, I will carefully point 'em out. I will also treat, by the way, of Questions in Hiflory, Criticism, and Chronology. In short, I shall let nothing pass that is not sufficiently explain'd. I shall oin under the same Title the three first Centuries, because during all that Time the Church was under Heathen Emperors.

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THE

Three First CENTURIES.

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CHAP. I.

A History of Persecutions.

TE have feen that the Apostles having, according to the Command of CHRIST, preach'd his Doctrine in most Provinces of the Roman Empire, made a great Number of Christians, and that they and their Disciples settled Churches almost through the whole Empire. Paganism, which was attack'd by this new Religion, rose against it; Princes out of Policy, and the People out of Superstition, oppos'd those who boldly condemn'd their Religion, in order to establish another in its room, and made their utmost Efforts to stifle it in its very Beginning. Nero was the first Emperor who issu'd Orders to persecute the Christians. The Burning of Rome, of which he was accus'd to be the Author, furnish'd him with a Pretext for this. To put a stop to that Report, fays Tacitus b, he charg'd the Christians with that detestable Action, and condemn'd them to the severest Punishments, in order to fatisfie the People to whom they were hateful, as being preposfes'd with a Notion that they were guilty of ma-

t

b Tacit. Annal, 1, 15. c. 44.

ny Crimes. Immediately such as made publick Profession of the Christian Religion were seiz'd, and through the Information of some among themselves, several others were apprehended, and condemn'd to different Punishments. The Persecution began in Rome, in the 64th Year of Christian; then it reach'd to the Provinces of the Empire, and destroy'd a great Number of Christians, whose Names and Martyrdom have been buried in Obscurity, not having been preserv'd by any Monument that deserves Credit. St. Peter and St. Paul suffer'd Martyrdom at Rome, as was said before; and abundance of other Christians were condemn'd to Death, or other Punishments, as well at Rome, as in the Provinces. However the Persecution abated by little and little, and pro-

bably ceas'd before Nero's Death.

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The Christians enjoy'd Rest during the Civil Wars betwixt Galba, Otho, and Vitellius, who reign'd but a short Time, and under the Reigns of Vespasian and Titus, who were good-natur'd Princes. But Domitian, whom Tertullian e calls another Nero for Cruelty, after having put to death, banish'd, and proscrib'd the chief Senators, declar'd War against the Christians d. In the fourteenth or fifteenth Year of his Reign (Ann. Dom. 95.) he iffu'd out Edicts against the Christians. Some of them were condemn'd to die; others fuffer'd divers Punishments, and many were banish'd. The Emperor Nerva, his Successor, revok'd the Edicts issu'd out against the Christians, and recall'd the Exiles c. In that Perfecution several suffer'd Martyrdom. St. John the Evangelist was banish'd, as was said before, to the lsle of Patmos. The Conful Flavius Clemens, altho' Nephew to the Emperor, and the Husband of Domitilla his Kinswoman, was condemn'd to Death, and his Wife, with many other Christians, banish'd to the Isle of Pontia, or Pandataria. f Hegesippus tells us, that Domitian, having the fame Dread upon him which Herod had, made a Search after the Posterity of David, the Kindred of our Lord.

B 3

c Tert. in Apol. c. 6.

d Last. de mort. Persec. n. 3. Euseb. l. 3. c. 17.

e Last. de mort. Pers. n. 3.

f Dion.
l. 6. 67. Euseb. l. 3. c. 17. & 18.

to put them to Death; that he got Notice of two Sons of Judas, who was Brother to Jesus Christ, who were brought to Rome to him; and that after having put some Questions to them, and understanding that they were neither rich nor powerful, he despis'd them, and sent them away without doing them any Harm.

But it may be doubted whether this Hiftory be authentick; it is supported only by the Testimony of Hegelippus, who, tho' he be very antient, is not always very exact; besides, it does not seem very probable. For what likelihood is there that Domitian could be afraid of the Posterity of David, at a Time when the Jews were not in a Condition to attempt any thing? Why should the Descendants of Judas have been pitch'd upon rather than the other Relations of our Lord, which were not then reduc'd to two Perfons, fince Hegesippus himself asfures us, that Simeon the Son of Cleophas, our Lord's Brother, and Judas, were yet alive? What likelihood is there that Domitian would have order'd them to be brought to Rome, ask'd them some Questions, and upon their simple Answer, revok'd, as Hegesippus says, the Edicts made against the Christians? All these things have very much the Air of a Fable.

The Persecution under Domitian did not last long; for he begun it only in the sisteenth Year of his Reign, and he died the sixteenth. His Successor Nerva did nothing against the Christians. Trajan, who came to the Empire after him, in the Year 98, made no new Edict against the Christians. However, particular Persecutions were rais'd against them in several Provinces by popular Commotions 8, which were authoriz'd, or at least wink'd at, by the Emperor, who had given a general Order to the Governors of Provinces to hinder Assemblies and Cabals, and especially those of the Christians. We find by a Letter which Trajan wrote to Pliny h, that his Intention was, that no Search or Enquiry should be made after the Christians, but that those only who were inform'd against, and convicted, should be punish'd, if

they would not worship the Gods.

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⁸ Eufeb. 1.3. c. 3.

It was in this Persecution, in the Year 107, that St. Ignatius; Bishop of Antioch, was condemn'd by the Emperor himself, and sent to Rome to be expos'd to the wild Beasts; and that Simeon, Bishop of Jerusalem, 120 Years old, was crucified by order of the Governor Atticus, after having suffer'd several Tortures. At the same time Arrius Antoninus, Governor in Asia, persecuted the Christians there in a cruel manner: All that belong'd to that City where he was, being brought with a Multitude of others before his Tribunal, he sent some of them to Punishment, and said to others, If you have

a mind to die, you have Precipices and Ropes.

The Persecution continu'd under the Reign of Hadrian, who succeeded Trajan. Quadratus and Aristides prefented him Apologies; and that Prince k, touch'd perhaps with their Remonstrances, or rather with the Advice of Serenius Granienus, Proconsul of Asia, who shew'd him by his Letters the Injustice and manner of proceeding against the Christians, and the Disorders it might occasion, gave a Rescript to Minutius Fundanus, Granienus's Successor, wherein, in order to obviate the Troubles which might happen, and to prevent Calumny, he ordains, That the Accusations which shall be form'd against the Christians in the Provinces shall be made according to the Judiciary Forms, and that they have Liberty to put in their Answers before the Tribunal of the Judges: That no more Accusations rais'd upon the Clamours of the People, be receiv'd: That the Judges only hear certain Accusers; That if those Accusers can prove that the Christian, whom they accuse, hath done any thing against the Laws, he shall be condemn'd to the Punishment that the Crime, whereof he shall be convicted, shall deserve; but that if it be found that he has been falfly accus'd, the Accuser shall be punish'd in Proportion to the Quality of the Accusation. By this Edict the local Persecutions, which had destroy'd a great many Christians, were stopp'd.

The Emperor Antoninus Pius was not ill dispos'd towards the Religion of JESUS CHRIST. 'Tis likely

¹ Ad. du Mart. de S. Ignace.

R Eufeb, Hift, 1.4. c. 8.

however that some Christians suffer'd Martyrdom in his Time, as the Apology of St. Justin, which is address'd to him, testifies; since he there mentions the Punishments which were inslicted upon the Christians, and even the Punishment of Death to which they were condemn'd; and since St. Justin addresses this Apology to him, for no other end but to put a stop to Persecution. The Emperor was oblig'd to write to several Cities, to intermit the Troubles which were rais'd against the Christians.

These popular Commotions continuing under the Reign of Marcus Aurelius m, that Prince issu'd an Edict to the Communities of Asia in Favour of the Christians, whereby he forbids both informing against and condemning of the Christians upon the Account of Chri--stianity. This Edict was publish'd in the Year of our Lord 161. Nevertheless it did not hinder the Violence and Frequency of the Perfecutions against the Christians during that Reign, by the Insurrections of the People, who demanded their Death with Warmth and Animofityn; which made an almost innumerable Number of Martyrs through the whole Earth, as Eusebius observes o. The Magistrates, Cities, and Governors of Provinces, instead of punishing those seditious Murmurs, did openly approve them, and condemn'd the accus'd Christians to Death, when they would not renounce their Religi-The Emperor likewise chang'd his Opinion and Conduct, fince he wrote to the Governor of the Gauls, that he should put those Christians to Death who should confess their Religion, and set at Liberty such as should renounce it. He likewise publish'd new Edicts against the Christians in Asia; and those Edicts were follow'd with a cruel Perfecution, which made illustrious Martyrs P. St. Polycarp suffer'd Martyrdom at Smyrna in the Year 166, or 1699. The Provinces of Lyons and Vienne were stain'd with the Blood of St. Pothinus, Bishop of

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¹ S. Just. Apol. 1. sive 2. p. 100.

Theophil. 1. 3. ad Aur. sub fin.

Euseb. in Chron. 1. 5.

Hist. c. 1. in proamio.

P Euseb. Hist. 1. 4. c. 14.

Euseb. Hist. 1. 5. 6. 1.

Lyons, and several other Martyrs, who were executed

in the Year of our Lord 177.

Under the Reign of Commodus the Church enjoy'd a Peace which lasted for several Years, without having been interrupted by any Persecution, either general or particular. Apollonius, a Roman Senator, was accus'd of being a Christian before the Prasectus Pratorius; but his Accuser was condemn'd, according to the Law of Adrian, and the Accused remitted to the Senate, who condemn'd him to Death, according to the Severity of the ancient Laws.

This Peace of the Church continu'd under the Beginning of the Reign of Severus, who was at first pretty favourable to the Christians; but he declar'd himself against them, the tenth Year of his Reign (An. Dom. 202.) by publishing an Edict, whereby he forbids, under great Penalties, any Person to become Jew or Christian. Altho' this Law was directly levell'd against the Gentiles only who became Christianst, yet it serv'd as a Foundation for a Persecution against the Christians, which was already begun in Africau, in the Year 200, and went through all the Countries in Europe, and was exercis'd with fo much Violence, that there were a great Number of Martyrs almost every where. It was yet more cruel at Alexandria w than any where elfe; Christians of the best Rank were brought to that City, from Egypt and Thebais, who were there crown'd with Martyrdom by various forts of Punishments. Some were fasten'd to Crosses and Posts x, others torn to pieces with Nails of Iron; some had their Heads cut off, others were expos'd to wild Beafts, and others were burnt Such as were the most gently treated, were either condemn'd to the Mines, or banish'd to Islands. The Blood of Christians was to be seen flowing on all fides; and there was a great Number of Illustrious Heroes in all Churches, who fuffer'd generously for Reli-

Euseb. Hift. l. 5. c. 21. Euseb. Hift. l. 6. c. 1, & 2. Tertull. l. ad Scap. c. 5.

[&]quot; Alta Martyr. Scillit. Alt. 55. Perpet & Felic.
* Tertull. de anim, c. 55 & in Apol. c. 12.

10 The History of the Church. Chap. I.

gion. However there were some Governors who spar'd the Christians, and who made use of divers Pretexts to save the Accused. In the great Number of those who suffer'd Death for Jesus Christ, we find twelve Martyrs, call'd Scillitans y, who were the first that were condemn'd to have their Heads cut off, in the Year 200. St. Perpetua, and St. Felicitas 2, two She-Martyrs, were put to Death two Years after at Alexandria. Leonides, Origen's Father, and his Disciples, St. Potamienus, and St. Basilides. In Gaul, St. Ireneus 2 was massacred at Lyons, together with all the Christians that were in that

City.

The Church was more at Peace under the Reign of Antoninus Caracalla, who being fed, as Tertullian b obferves, with Christian Milk, and favourable to the Christians in his Youth, did not declare himself their Persecutor when he came to the Empire. However, the Laws against Christians being still in Force, there were fome condemn'd to Death either through the Cruelty of Governors, or the Malice of Accusers, or popular Tumults. Nevertheless, as the Emperor gave no particular Orders for perfecuting of the Christians, they liv'd pretty easie under this Reign, and those of Macrinus, Heliogabalus, and Alexander Severus. This last having been brought up by his Mother Mammea, a Christian Woman, was very favourable to the Christians; and even deliberated, if we may believe Lampridiuse, whether he should erect a Temple to JESUS CHRIST, and place him in the Rank of the Gods. He had feveral Christians at his Court, and protected them upon several Occasions.

Maximinus d having made an Attempt upon the Life of Alexander, because he had several Christians about him, began to put them to Death with the other Domesticks of that Prince, and then made an Edict against the Heads of the Christian Religion, that is to say

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^{*} Att. Martyr. Still. * Att. S. Perp. & Felic.

* Euseb, 1. 6. c. 5. * Tertull. ad, Scap. * Lamp. in vir. Alex.

* Euseb, 1. 6, 6, 28, * Firmil. Ep. ad Cypr. 75. p. 201. Ed, Pam.

against the Bishops and Priests. This Edict was executed in divers Places, and in some Parts the Persecution extended to all Christians. The Persecution lasted during the three Years of the Reign of Maximinus, from the Month of March, in the Year 235, till the same Month in 238. Then several Christian Temples were destroy'd, which had been built in the Time of Alexander Severus.

Maximinus being dead, the Church was in Peace till the Reign of Decius. Philip, who fucceeded the Gordians, was a Christian, if we may believe Eusebius f. This is one of the Facts which are of doubtful Credit; but however it be, 'tis certain he was a Favourer of the Christians. Nevertheless, about the End of his Reign, a certain Sooth-sayer animated the People of Alexandria against the Christianss; and having seiz'd some of them, they put them to Death: An old Man, call'd Metius, was fton'd by the Mob: A Virgin, nam'd Apollonia, after having had her Teeth beat out, was carried out of the City to be burnt, and threw herfelf into the Fire. Serapion was flung headlong out of the Windows; the Houses of Christians were pillag'd; no Christian durst appear in Alexandria; and they were pursu'd every where. Those who could not be brought to renounce their Religion, were dragg'd thro' the Streets, and thrown into the Fire. This Persecution lasted for fome Time, till those Furies fell out among themselves, and fought against one another.

This local Perfecution was about a Year before that of the Emperor Decius h, which began towards the End of 249; in consequence of an Edict set forth by that Emperor against the Christians, immediately after he had made himself Master of the Empire by the Death of the Philips. As there were at that time a great Number of Christians, and the Church had gather'd strength during the Peace, so there were abundance of Martyrs: But that Peace having likewise produc'd a great many bad Christians, there were abundance of them who ei-

^{*} Eufeb. 1. 6. c. 34.

⁸ Id. ib. c. 39, & 41.

The History of the Church. Chap. I.

ther voluntarily renounc'd the Religion of Jesus CHRIST, or funk under the Apprehension of the Rigour of their Tortures. About the end of the Year 249, Decius being at Rome, began the Persecution against the Christians there i. Moses Maximus, Celerinus, and several others, having confess'd the Name of Jesus CHRIST, were thrust into very close Prisons. Fabianus Bishop of Rome, was martyr'd in the beginning of the following Year. From Rome the Persecution pass'd into the Provinces of the Empire. It rag'd cruelly in Asia, the East, and in Egypt. It reach'd even to the Celtick Gaul k, where Churches were begun to be fettled; nor were the Christians in Spain exempt from it. It abated towards the end of the Year 250, and ceased before the Death of Decius. It began anew under the Reign of Gallus and Volusianus, who publish'd an Edict in the Month of June, to oblige all Persons to offer Incense to the Idols: However, I don't find that this Edict had much effect, at least out of Italy. The Bishop and Clergy of Rome were perfecuted!: Pope Cornelius and his Successor were banish'd, and suffer'd Martyrdom in the place of their Exile.

The Emperor Valerian was pretty favourable to the Christians at the beginning of his Reign, but afterwards being urg'd by Macrinus, who had got Credit with him by Magick, he declar'd himself their Persecutor, and spilt abundance of Blood in a very little time. His Persecution lasted forty two Months and a half, and began in 257 m. At first he forbad Christian Assemblies; then he order'd the Bishops, Priests and Deacons to be put to Death; the Senators, Gentlemen, and Magistrates, making Profession of Christianity n, to be depriv'd of their Dignities, Places, and Estates, and, if they perfisted, to be beheaded; the Christian Ladies to be despoil'd of their Goods, and fent into Exile; the Goods of his Officers or Free-men to be confiscated, and themselves to be fent to work as Slaves in his Grounds. Altho'

¹ Enfeb. 1, 6, c. 41. * Al. Mart. S. Fab. in Al. Mart. Cypr. in Ep. 71, & 82, m Last, de Mort. S. Cypr. 1 Cypr. in Ep. 38, & 67. Perf. 6. Se

those Edicts did not affect all Christians in general, ve they were persecuted indifferently in several Places. Valerian being taken by the Persians, his Son Gallienus gave Peace to the Church, forbad the perfecuting of Chriflians, and order'd their Churches and Burying-Places to be restor'd to them. This Peace lasted till the Persecution of Dioclesian, which was denounced in the Year Abundance of Christians suffer'd Martyrdom in the Persecutions of Decius and Valerian.

This was the State of the Church during these Persecutions: It made fuch a furprizing Progress during that time, that an Antient o had reason to say, That the Blood of the Martyrs was the Seed which produc'd an abundant Harvest of new Christians. In the very first Century there were Churches established in all the Provinces of Italy, Egypt, the East, and Africk. In the second there were some in Asia and Gaul. The Number of Christians multiplied so prodigiously, that in the third Century more than one half of the Roman Empire became Christians. There were many Churches in all the Cities; they were govern'd by Bishops, Priests and Deacons. Of those Churches some were more Eminent, and the Bishops of them had more Authority than others. That of Rome, founded by St. Peter and St. Paul, was the first. Those of Alexandria and Antioch held the second and third Rank; and that of Jerusalem was respected, because it gave Birth to Christianity. All these Churches were link'd together in the same Communion, and only compos'd, if we may fay fo, one Body, thro' the Means of the Bishops of the great Sees, who kept up this Communion with relation to the Churches which were fubject to them. As their Succession is one of the principal Parts of Ecclesiastical Hiflory, it is requisite for us to give an Account of it.

o Tertul, in Apol, c, 80.



CHAP. II.

The Succession of the Bishops of the Great Sees.

ET us begin with the Successors of St. Peter in the Church of Rome, the first and principal Church.

According to the common receiv'd Opinion, to St. Peter succeeded St. Linus, to St. Linus, Anacletus or Cletus, and to him St. Clement. This Order is observ'd by St. Ireneus P, Eusebius 9, St. Ferom r, and in the antient Catalogues of the Popes s; but Optatus t, Rufinus u, St. Augustin w, and some other Latin Authors, substitute St. Clement immediately to St. Linus, and place Anacletus in the third Rank. Some distinguish Cletus from Anacletus: The Author of the Apostolical Constitutions , fays that St. Linus was ordain'd by St. Paul, and St. Clement by St. Peter. St. Epiphanius y conjectures, that St. Peter at first ordain'd St. Clement; but he refusing to accept the Pontificate, and going out of the way, that St. Linus and St. Cletus did fuccessively govern the Church of Rome, and that after the Death of St. Peter, St. Clement succeeded to St. Cletus. The best way is to hold to the most common and most antient Opinion.

St. Linus succeeded the Apostle St. Peter in the See of Rome, very soon after his Martyrdom, which happen'd in the Month of June, in the Year of our Lord 65. The Time of his Pontificate, and those of the first Popes. is differently fix'd by divers Authors. I shall generally follow Eusebius, the most antient Historian, unless some particular Reasons oblige me to depart from his Calculation. St. Linus held the Pontificate twelve Years, and

F Epiph. haref. 27.

⁹ Eufeb. Hift. Ecclef. 1. 3. P Iren. l. 3. contr. haref. c. 23. I Hieron, in Chron. c. 4. & in Chron. S Cat. Ant. Pont. Optat. Milev. l. 2. de Schism. Donatift. n. 3. " Rufin. l. 3. c. 4.

w S. Aug. Ep. 53. " Conft. spoftel. 1. 7. 6, 47.

confequently till the Year of CHRIST 77 2. The Pontificate of Anacletus lasted also twelve Years . St. Clement, according to the Confession of all the Catalogues, was nine Years over the holy See, i. e. till the end of the first Century. Evaristes succeeded him in the Year 100: His Pontificate lasted eight or nine Years. His Successor was Alexander, in the Year 100, and his Pontificate lasted about ten Years. Sixtus I. succeeded in the Year 119, and govern'd the Church of Rome for the space of ten Years. His Successor Thelesphorus liv'd till the Year 139 b. Hyginus was after him only four Years over the See of Rome c. After his Death the holy See was for some time vacant. Pius I. succeeded him, and govern'd the Church of Rome fifteen Years d. Anicetus succeeded him in the Year 158, and his Pontificate was for eleven Years e. His Successor Soterus died in 177. Eleutherius, who succeeded him, held the holy See fourteen or fifteen Years. Victor, who succeeded him, died in 201, after having govern'd the Church of Rome for the space of nine Years and some Months. After him Zephyrinus held the See of Rome above eighteen Years, which carry'd the Succession of the Bishops of Rome to the Year 219, which is the date of Zephyrinus's Death. The Pontificate of Calliftus, who succeeded him, lasted five Years and some Months. Urban, who succeeded him, govern'd the Church of Rome for the space of eight Years and some Months. Pontianus fill'd the holy Chair about fix Years. Anterus succeeded him about the end of 235, and was only one Month and some Days over the holy See. He died the third of January 236. St. Fabianus, his Successor, govern'd the Church of Rome fourteen Years. He fuffer'd Martyrdom at the Beginning of the Persecution of Decius, as we learn from St. Cyprian f. After his Death the See of Rome was vacant a whole Year; and Cornelius succeeded him about the Month of June, 251 g. He was fent into Exile to Centumcella. and there died the fourteenth of September 252. Lucius.

² Eufeb. Hift. l. 3. c. 13. a Id. Ib. c. 34. b Iren. l. 3. c. 3. · Id, 1. 4. c. 32. d Id. Ib. c. 19. · Eufeb. Hift. 1. 4. c. 1.

S Cypr. Ep. 18. & 58. 8 Id. Ep. 94.

who succeeded him, was sent into Exile immediately after his Election, and return'd from it in 253 h. He died in 254. Stephen immediately succeeded him, and did not die till 257, in the Month of August. His Successor, Sixtus II, suffer'd Martyrdom in 258. After his Death the See of Rome was vacant almost a whole Year. Dionysius was preferr'd to it the 22d of July 259, and held it till the end of 269. Felix, who succeeded him, sat only five Years on the holy Chair. The Pontificate of his Successor Eutychianus lasted only ten Months, or thereabouts. That of Caius, who govern'd the Church of Rome after him, continu'd sisteen Years, and ended in 296. He was succeeded by Marcellus. This is the Catalogue of the Bishops of Rome, from St. Peter till the end

of the third Century.

We know nothing certain concerning their Lives; for what is related of them in the Pontifical Book, which our modern Authors have follow'd, is of no manner of Authority. As to the manner of their Death, they are all plac'd in the Martyrologies amongst the Martyrs, excepting Dionysius alone; but we have no Proofs of this founded upon Antiquity. St. Irenaus i gives the Quality of Martyr to none of the Bishops of Rome, of whom he has given us a Lift, except to Thelesphorus alone. He is probably the first Bishop of Rome, after St. Peter, who fuffer'd Death for the Faith of JESUS CHRIST. We afterwards find that Pontianus died in Exile, probably a violent Death, and that he is plac'd in the number of the Martyrs in the antient Martyrology of the Popes, publish'd by Bucherius k. It is evident from the Letters of St. Cyprian , that Fabianus fuffer'd Martytdom under the Reign of Decius; and that Cornelius his Successor died in Exile. Lucius was likewise sent into Exile, but did not die there, nor did he suffer Mattyrdom. Manner and Day of the Martyrdom of Sixtus II. are taken notice of in the last Letter but one of St. Cyprian m. We have no Proofs of the Martyrdom of Stephen, Felix, Eutychian, and Caius. 'Tis plain, Lucius and Dio-

Euseb. Hist. 1. 6. c. 39.

Iren. 1. 3. c. 3.

Mart. Buch.

Cypr. Ep. 4. Edit. Pam.

m Gypr. Ep. pennit, sive 82, Ed. Pam.

nysius

nysius were not Martyrs. All the decretal Epistles attributed to these Popes, are at present own'd to be plainly

fpurious.

Having nothing more particular to relate concerning the Bishops of Rome, let us proceed to the other great Sees. That of Alexandria was the second. The Church of that City was founded by St. Mark. The Year of its Foundation is not certain. 'Tis probable that St. Mark, having left St. Peter about the Year of CHRIST 40. went to Alexandria; but we cannot determine how long he staid there, nor when, or how he died. Eusebius n places his Death in 61, and, having no furer Testimony

than his, I will hold to this Epocha.

It is generally suppos'd, that St. Mark establish'd a particular Society of Christians about Alexandria, whereof Philo gives a Description, and calls them Therapeutes. Some likewise date from hence the Origin of Monachism. 'Tis true, Eusebius o believ'd that the Therapeutes, whose Life Philo has wrote, were Christians; and the Name of Asceticks, which he gives them, has made them pass for Monks: But as the Term Ascetick is a general Term, which fignifies those who lead a more auflere and religious Life than others, it cannot be from hence concluded, that he believ'd these Asceticks were Monks: The only thing in Dispute here is, whether those Therapeutes were Christians, as Eusebius believ'd. and persuaded those who have follow'd him, or whether they were Jews. It is certain that the Life of those Therapeutes, fuch as Philo has describ'd it, agrees very much with that of the Christians: But then it must be own'd, he fays a great many things that can agree to none but Jews; fuch as the Observation of the Sabbath, the Table upon which they offered Bread, Salt, and Hystop, in Honour of the consecrated Table which was within the Porch of the Temple, whereon they us'd to put the unleavened Bread, and Salt without any Mixture, the Mystery of the Septenary Number, e. Besides. Philo speaks of those Therapeutes, as a particular Sect. retir'd from the World, that spent their Time in reading

[&]quot; Enfeb. in Chron.

º Eufeb. Hift, l. 2. c. 17.

the Writings of their antient Authors, in finging Hymns and Songs compos'd by some of their own Sect, in a Chorus of Men and Women, and in dancing together the whole-Night, which does in no wife agree with the Usages of the antient Christians. Philo no where gives them the Name of Christians, nor do we find that ever the Christians were called Therapeutes. Is it likely he would have given so many Elogiums to People of a different Religion from his own? And, supposing this, can we fay that Philo, who wrote before St. Mark's Arrival at Alexandria, or at least very soon after, could speak of the Disciples of that Evangelist, as of a Sect establish'd and settled at Alexandria for a considerable time? All this makes it very dubious, that those Therapeutes were Christians, and Disciples of St. Mark. Eusebius advanc'd this only upon bare Conjectures. 'Tis much more probable that they were Jews. Some have fanfied that this was a particular Sect of contemplative Essenes; but Philo distinguishes them from the Essenes, of whom he speaks in the preceding Book; besides, the Manner of Life of the Therapeutes is very different from that of the Essenes. We know nothing of that Sect but what Philo tells us; and 'tis likely that he exaggerated the Matter, in describing the Life of certain Jews living about Alexandria, rather like an Orator than an Historian. These are my Thoughts of the Therapeutes, and this seems to me to be the shortest and most probable Method of unravelling this Point of History. Let us now return to the Successors of St. Mark in the See of Alexandria.

We have scarce any thing but their Names, and the Length of their Pontificate, which may be eafily feen in the following Table, in which I have follow'd the Chronicle and History of Eusebius. ns

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The TABLE.

The Names of the Bishops of Alexan-	The beginning of their Pon-	The length of their Pontifi-
dria.	tificate.	cate.
Anianus,	62	22
Abilius or Avilius,	84	13
Cerdon,	97	11
Primus,	109	12
Justus,	119	11
Eumenes or Hymeneus,	130	13
Mark or Marcion,	143	10
Celadion,	153	14
Agrippa,	167	12
Julian,	179	10
Demetrius,	189	43
Heraclas,	232	16
Dionysius,	248 .	17
Maximus,	265	16
Theonas.	281	19

One has no more to do than to cast ones Eyes upon this Table, in order to fee the Succession of the Bishops of Alexandria, during the three first Centuries; and the fame thing might easily be done for the Bishops of Antioch: But it is not so easy to fix their Epochas, because Eusebius has not given us an exact List of them. He calls Euodius the first Bishop of Antioch after the Apofiles, and places the Beginning of his Pontificate at the Year of our Lord 43; but this is only by Conjecture. nor does he tell us the Length of it. He places the Beginning of St. Ignatius's Pontificate, whom some have made the immediate Successor of the Apostle in the See of Antioch, at the Year of the Empire of Nero XIV, and of JESUS CHRIST 68. This holy Pontiff was made a Martyr under the Empire of Trajan in the Year 107. To him succeeded Heron, Cornelius, Heros, Theophilus, and Maximinus. It is not known how long each of these govern'd the Church of Antioch, nor what Year they

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they began, and died. Eusebius does not mention it in his History, and seems not to have plac'd them in the order of Chronology, but meerly according to his own Fancy. He places the End of the Pontificate of Theophilus in 177, and yet it appears by his Writings that he was alive in the Year 181, in which Year he was fucceeded by Maximinus. To him fucceeded Serapion in the tenth Year of Commodus, 189 or 190. He govern'd that Church, according to Eusebius, till the first Year of the Empire of Caracalla, in 211, and was succeeded by Asclepiades: But it appears by the Letter of Alexander, Bishop of Jerusalem, in which he congratulates the People of Antioch upon their Choice of Alexander, that it was the preceding Year, which was the last of the Empire of Severus. Eusebius places his Death at the Year 217. He was fucceeded by Philetus, and Philetus by Zebinus. The last must have liv'd till 238, the Year in which St. Babylas was made Bishop of Antioch, who suffer'd Martyrdom under the Persecution of Decius, in 250 on 251. Fabius succeeded to Babylas. St. Dionysius of Alexandria wrote in 251 and 252 to Pope Cornelius; and fo the beginning of his Pontificate is certain, but not fo the end of it; for Eusebius makes it but two Years, and that of his Successor Demetrius eight Years, whereas Georgius Sincellus and Nicephorus give him more Years, and take from those of his Successor. But however those Pontificates be reckon'd, Paulus Samosatenus was raised to the See of Antioch in 260, and disposses'd in 272. Domnus, who was elected in his Place, took Poffession of that See. Timeus and Cyrillus, who succeeded him one after another, continu'd the Succession to the beginning of the fourth Century.

I shall now give the Reader the Succession of the Bishops of Jerusalem; who were very much regarded in the primitive Church, because of the Respect that was

paid to that Church.

James, The Brother of our Lord, who was the first Bishop of that Place, being dead, as we have related in the Year of Christ 60, was succeeded by Simeon the Son of Cleophas. He was Bishop there when Jerusalem was befieg'd and taken by the Romans; but 'tis affirm'd that

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the Christians went out of that City before it was befieg'd, and that they retreated to Pella on the other fide of Jordan, and that they return'd after the War was over. Simeon went out of it, and return'd with them, and continu'd to govern that Church till the Empire of Trajan, under whom having been brought before Atticus, Governor of Palestine, after having suffer'd divers Tortures, he was condemn'd to Death, and was crucified the one hundred and twentieth Year of his Age, the tenth Year of Trajan, and one hundred and feventh of CHRIST, according to the Chronicle of Eusebius, which is the Monument of most Credit that we have in that Matter. Justus succeeded to Simeon; his Death is placed in 111; and from thence they reckon till the eighteenth Year of the Empire of Adrian, the one hundred thirty fifth of our Lord, that is to fay, twenty four Years, or there abouts, twelve Bishops of Jerusalem, all of the Nation of the Jews, whose Names Eusebius mentions, without faying any thing more of After that begins a new Succession of Bishops of Jerusalem, who were not of the Jewish Nation, down to Mark, who began his Pontificate in 135, and continu'd in it till 156. Then Eufebius fets down the Names of his Successors, without mentioning the Time or Length of their Pontificate. He only observes P that Narcissus flourish'd under the Empire of Commodus. This Bishop was remarkable for his Virtue and Miracles. Eusebius tells us 9 he chang'd Water into Oil on the Vigils of the Feast of Easter. Having been fally accus'd of an heinous Crime r, three Persons were successively put in his Place; but after the Death of the last, Narcissus appear'd again, and took upon him the Government of his Church. Towards the end of his Life, he disburthen'd part of his Charge upon Alexander Bishop of Cappadocia, whom he chose for his Colleague, and who fucceeded him. This last liv'd till the Persecution of Decius, under whom he died in Prison for the Faith, in the Year 250 or 251. Mazabanes,

22 The History of the Church. Chap. III.

who is mention'd in Dionysius Alexandrinus's Letter to Pope Stephen, succeeded him, and to Mazabanes succeeded Hymeneus, who assisted at the Councils held in 264 and 270, against Paulus Samosatenus. He govern'd the Church of Jerusalem very long, since Eusebius makes him to be succeeded in the Year 298 by Zabdas, who

liv'd to the beginning of the following Century.

This is the proper Place for refuming the History of the Jews, from the Reign of Herod to the taking of Jerusalem by the Romans, and continuing it till the entire Destruction of Jerusalem, and the total Dispersion of the Jewish Nation. This History hath so effential a Connexion with that of the Church, that it cannot be omitted. And therefore we may be allow'd to make a Digression here, to give an account of what happen'd to this unfortunate Nation, from the Time of the putting the Messias to Death. There we shall see the Accomplishment of the Predictions of JESUS CHRIST about the Destruction of Jerusalem and the Temple, about the Desolation of the Jewish People, and the terrible Effect of the Imprecation the Jews made against themselves. when they faid to Pilate, Let his Blood fall uton us and our Children.

CHAP. III.

The History of the Jews, from the Death of Herod to the entire Dispersion of that Nation.

HEROD s dying some Months after the Birth of Jesus Christ, Archelaus, his Son by Maltace a Samaritan Woman, possess'd Judea, Samaria and Idumea, under the Title of an Ethnarchy. His own Brother Herod-Antipas was declar'd Tetrarch of Galilee and Perea; and Philip Son to Herod by his fourth Wife Cleo-

⁵ Joseph, Antiquit. 1, 17. c. 10.

patra, who was of Jerusalem, was Tetratch of Iturea and Trachonitis. It was the Emperor Augustus who made that Distribution of the Territories of Herod the Great. Archelaus governing the Jews tyrannically, the chief Men of that Nation carried their Complaints to Rome. There Archelaus was condemn'd to Exile ; he loft his Dominions, and was banish'd to Vienne the tenth Year after the Death of Herod, and the fixth of the common Ara from the Birth of JESUS CHRIST; which begins four Years after the true Epocha of his Birth. After the Exile of Archelaus, his Territories were reduc'd to the form of a Province of the Empire. Judaa had a particular Governor distinct from that of Syria. nus was fent thither u; he made an Inventory of the Goods of Archelaus, and number'd the People of the Jews. Some Jews, disliking this numbring, revolted, having for their Captain one Judas a Galilean; but the Rebels were foon dispers'd. Judaa often chang'd its Governor even to Pontius Pilate, under whom we faid IESUS CHRIST suffer'd. Pilate having been remov'd. the Emperor Caius gave to Agrippa the Son of Aristobulus, the Son of Herod and Mariamne, the Daughter of Hyrcanus, the third part of the Kingdom of his Grandfather Herod the Great, with the Title of King, in the thirty seventh Year of the vulgar Æra. At first Aerippa had only the Dominions of his Uncle Herod-Philip, who died with the Tetrarchy of Abylene, which Lyfanias had been posses'd of. Herod-Antipas who was still Tetrarch of Galilee, urged by his Wife Herodias, Sifter to Agrippa, took a Journey to Rome, in order to obtain the Title of King; but he was banish'd to Lyons, upon the Accusations of Agrippa, who enrich'd himself with his Spoils. Some time after, Claudius, who was Agrippa's Friend, coming to the Empire, not only confirm'd to him the Title of King, but also enlarg'd his Dominions, by giving him Judga and Samaria, fo that he had the entire Kingdom of his Grandfather Herod. Agrippa dying in the Year 44, by a Judgment from Heaven, for giving ear to the Acclamations of the People, who cried, This is

L. I. de bello Jud, c. II.

24 The History of the Church. Chap. III.

not the Voice of a Man, but the Voice of a God w, as it is related in the Acts of the Apostles, left one only Son. aged seventeen Years, who was called by his own Name. Claudius had a mind to have him fucceed Agrippa; but his Ministers thinking him too young to govern a Kingdom so mutinous and factious, Judea was reduc'd to the form of a Province, and the Emperor fent Governors to it: He only left to Herod, Brother to Agrippa, who was King of Chalcis, (a Country between the Mountains of Libanus and Antilibanus) the Right of naming the High-Priests of the Jews. After the Death of this last Herod, Claudius gave to Agrippa II. the Kingdom of his Uncle; instead of which he gave him, four Years after, the Tetrarchies of Philip and Lysanias. Nero enlarg'd this Kingdom with part of Galilee, giving to Agrippa the second, Tiberias, with several Cities and Towns on the other fide Jordan. This Agrippa had a Palace at Ferusalem, the keeping of the Temple, and the Right of naming the High-Priests, as well as of Deposing them; for from Herod to the Destruction of Jerusalem, the High-Priesthood was no longer tied to one Family, as it had been formerly, and posses'd by one only Person for Life; but the Kings and Governors of Judaa nam'd the High-Priests, and depos'd them at Pleasure: So that that eminent Dignity became a Prey to the Ambitious, and fell into unworthy Hands.

During all these Revolutions which happen'd in Judea, the Jews could not bear to see themselves entirely subject to the Romans. The insatiable Avarice and Cruelty of the Governors, and the Insolence of the Soldiers, made them great Sufferers. The Country swarin'd with Robbers and Impostors, that somented Seditions; and there was a Band of Zealots, who would have quite shaken off the Yoke of the Romans, which was at last the Ruin of that Nation. Under the Reign of Claudius, in the Year of Christ 48, Cumanus having order'd a Cohort to stay near the Temple, during the Feast of the Passover, and one of the Soldiers having been guilty of an insolent Action in Presence of the People, the

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Jews reveng'd themselves upon the Soldiers: But the whole Army came up, and charg'd the Jews, and kill'd twenty or thirty thousand of them. The People drew. together again, and Cumanus, to put an End to the Diforder, caus'd the Soldier who was in Fault to be punish'd. Some time after Cumanus was fent to Rome by Quadratus Governor of Syria, with the Deputies of the Jews and Samaritans, who had begun the War. The Emperor Claudius gave the Cause for the Jews, banish'd Cumanus, and fent Claudius Felix in his Room, to be Governor of Judea. This Man purg'd Judea of Robbers. He caus'd Jonathan to be affassinated, who had been High-Prieft. The Impunity of this Crime encourag'd many Affassins, who came to Jerusalem during the Festival with Daggers under their Cloaths, and without Fear kill'd whom they pleas'd. The Jews and Strangers at Casarea came to Blows; to quiet which Sedition Felix fent his Soldiers. The People abus'd them, but the Soldiers being enrag'd, massacred many Jews. In fine, open War against the Romans began in the twelfth Year of Nero's Reign, and the fixty fixth of our Ara. Geffins Florus was at that time Governor of Judga; and his Cruelty occasion'd the Insurrection. The Syrians who dwelt at Casarea, and had often fallen upon the Jews, took up Arms once more, and murder'd twenty thoufand of them. Those of them that remain'd were sent to the Gallies by Florus, who had done them this Mifchief. This Injustice having irritated the Jews, they. in their Turn, kill'd the Syrians, in Places where they thought themselves most secure. Thus the War was rekindled in all the Cities of Judaa, and thence spread to Egypt and the East. An infinite Number of Jews were massacred at Alexandria and Antioch. Cestius Governor of Syria, came into Judea, to revenge the Death of the Roman Troops, which the Jews had cut off a little while before in Jerusalem. He burnt several Towns in his March, and halted at Gabaon, where the Jews fet upon his Army, put it in Disorder, and had certainly beat them, if a Division had not arose among them about the Amnesty that was offer'd them. When Cestius came near to Jerusalem, the Seditious People abandon'd the Vol. II. Lower

26 The History of the Church. Chap. III.

Lower City, retir'd into the Upper, and took Possession of the Temple. Cestius made an Assault, but not being able to force open the Gate of the Temple, he retir'd: The befieged pursu'd him, and engag'd him with fo much Success, that the rest of his Army was only sav'd by Favour of the Night. This Advantage made the Jews resolve to declare War, and prepare themselves to maintain it. Nero being inform'd of this Revolt, fent Vespasian with Troops to quell the Rebels. Vespasian affembled his Army in Syria. In two Campaigns he took all the Towns of Galilee, and pepar'd to befiege Ferusalem, when Nero died. Vespasian being call'd to the Empire, left Titus his Son in Judaa, and order'd him to profecute the War. Titus laid Siege to Jerusalem in the Year 70, before the Passover. The City was strong, and well provided; the Inhabitants resolute, but divided into many Factions: They refus'd the Proposals of Peace which Titus made them, and defended themselves vigorously: Notwithstanding which, Titus took the Fortress Antonia, and attack'd the Temple. A Soldier fet Fire to it, which burnt it the tenth Day of August; and the Upper City, where the Seditious Persons retir'd, was carry'd by Affault the tenth of September. About 1300000 Jews perish'd in that War: The City of Jerufalem was raz'd to the Foundation, except only some Towers. However, there remain'd fome Inhabitants about the City, and by little and little the Jews and Christians came to settle there, and built a new City, which subsitted till Adrian's Time.

It will be very useful, in order to understand the different Interests of the Jews, to explain the different Sects which were amongst them. There are scarce any Footsteps of different Sects among the Jews, before the Government of the Asmoneans. The Gospel speaks of the Pharisees, Sadducees, and Herodians. Josephus omits these last, and joins x the Essense to the Pharisees and Sadducees. He likewise speaks of the Followers of Judas, who pretended that no other Sovereign should be acknowledg'd upon Earth but God only. The Pharisees

^{*} Fof. Antiq. 1. 18. c. 2.

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were already a powerful Sect, under the Reign of Alexander Januaus. They were fond of their Traditions, and affected to appear auftere and mortified. They believe their Traditions came from a Law which God had given to Moses by Word of Mouth upon Mount Sinai. They believ'd the Resurrection, and the Rewards of another Life. The Sadducees, on the contary, rejected Traditions, denied the Spirituality of Angels and human Souls, and the Resurrection of the Body. The Essenes maintain'd the Immortality of the Soul against the Sadducees, and differ'd from the rest of the Jews only by a more pure and more regular Life. The Herodians bear the Name of one of the Herods; some believe of Herod the Great; others fancy 'twas Herod Tetrarch of Galilee, who liv'd at the time of the Preaching of our Bleffed Lord. 'Tis believ'd they taught that Herod was They must have had some peculiar Dothe Melliah. etrine, fince JESUS CHRIST warns his Disciples to beware of the Leaven of Herod. This Sect was not numerous, and lasted no longer than Herod's good Fortuney. The other three, which begun about the time of the Maccabees, subsisted among the Jews a good while after the Destruction of Jerusalem. Some Christian Authors, and those very antient, speak of some other Sects of the Jews, but properly speaking there were no more but those three that Josephus mentions.

After the Destruction of Jerusalem under Titus, the Jews were dispers'd into several Parts of the Worldz; some of them dwelt in Palestine, others sled to divers Places, where there were People of their own Religion. This People that was persecuted every where, and naturally dispos'd to revolt, rais'd Seditions in many Places a. Under the Empire of Trajan they revolted in Egypt, in the Isle of Cyprus, and in Mesopotamia; they massacred many of the Inhabitants of those Parts, and were at last cut to pieces and dispers'd. The Jews of Palestine revolted under the Empire of Adrian, about the Year of our Lord 134. Their Captain was one Bar-

cochebas,

de bares. Pufeb. Hift. 1. 4. c. 22.

S. Epiph. Philast.

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cochebas, whom they declar'd King. He ravaged Judaa and Syria, and massacred abundance of People. All the other Jews of Palestine follow'd his Example, and revolted. Severus was fent against these Rebels; he attack'd them in separate Bodies, and defeated them. Jerusalem was once more besieg'd by the Romans, and deftroy'd a fecond time about the Year 136. Barcochebas. Head of the Revolt, was taken and punish'd as he deferv'd. The City of Jerusalem was entirely ruin'd, as was likewise that of Bethel, which held out a pretty long Siege, with 50 Caftles, and 985 Towns of Judaa. They reckon above 500000 Jews kill'd upon several Occasions, without counting those who perish'd by Hunger, Sickness, and Fire. Those who surviv'd that second Destruction of their Nation were fold at Terebinthus and Gaza. Some others were transported into Egypt, and Judaa was wholly dispeopled of Jews. Adrian commanded them never to set foot in Jerusalem or thereabouts, and caus'd a new City to be built upon its Ruins, which he call'd Elia. He peopled it with a Roman Colony, and adorn'd it with Edifices However there remain'd many Jews in Palestine, who revolted under the Empires of Severus, Conftantine and Conftantius; but they were foon reduc'd. The Emperor Julian endeavour'd to have their Temple rebuilt; but 'tis faid, that Balls of Fire, which flew out of the Foundation that they were digging, oblig'd them to give over that Enterprise. From that time we don't find that the Jews made any Attempt, under the Christian Emperors, to regain their Liberty, or rebuild their Temple. They liv'd in subjection to the Emperors, having liberty to exercise their Religion, with most express Orders not to infult the Christians in the least, nor to do any thing to draw them over to their Sect. The Destruction of their Temple, which was the only Place where they could offer Sacrifice, render'd the Exercise of their Religion impracticable. The Succession of the Sacerdotal Races was interrupted, and the Confusion amongst them was fo great, that they could scarce distinguish their Tribes and Families: However, they endeavour'd for some time to keep up a form of Government, as to what

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Chap. III. The Three First Centuries. 29

what regarded their Religion. The Jews that were left in Judsa, chose a Chief, whom they call'd a Patriarch; and those who were in the East gave their Chief the Title of Prince of the Captivity. The Patriarchs were abolish'd by an Edict of Theodosius, set forth in 429, and what some tell us of the Continuance of the Princes of the Captivity, as far down as the eleventh Century, is very uncertain. The Jews being dispers'd thro' all Nations, have no longer any Kings or Magistrates, but only Rabbies or Doctors, who teach in their Synagogues. If there appear'd from time to time false Messiahs, who affected to be call'd Kings, they were very soon brought to nothing. But enough has been said of the Jewish Nation: Let us return to the Thread of our History.

CHAP. IV.

Of the Herefies of the Three First Ages.

N order to follow the Plan we laid down for Ecclefiaftical History, we are now to speak of the Heresies of the three first Centuries. Before we give a particular Account of them, it is necessary to shew what a Heresie is.

A Heresie is a Society of People who follow the Errors of some particular Persons, and hold Doctrines that are contrary to those which the Church has received from Jesus Christ, i. e. who deny the Truths which he hath taught, or who teach Errors that are contrary to his Doctrine. Those who separate from the Church upon Points of Discipline, are call'd Schifmaticks.

Hezesippus, an antient Author, whose Testimony is produc'd by Eusebius b, assirms, that Heresies did not be-

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b Euseb. Hift. 1. 4. c. 22.

gin till after the Martyrdom of St. James the Just, Bithop of Jerusalem, under the Pontificate of Simeon the
Son of Cleophas, (that is, after the Year of Christ 60)
and that one Thebulis being displeas'd that he was not
made a Bishop, was the first who began to corrupt some
Believers by the Errors which he taught. We know not
who this Thebulis was, nor what his Heresie. We don't
find that he had any Followers, nor that he gave his
Name to any Sect. St. Clement of Alexandria says,
That Heresies did not begin till under the Empire of
Adrian; and Eusebius d fixes the beginning of most of the
Heresies at the same time.

And yet it must be own'd that Simon Magus publish'd his Errors before that time, and that he fet up a Sect which gave rife to most of the antient Herefies. Simon was from the Town Gitton in the Country of Samaria: He render'd himself famous in that Place by his Enchantments, and made the People look upon him as an extraordinary Person, calling himself The Great Power of He had abundance of Followers. St. Philipe. one of the first seven Deacons, being come to Samaria in the thirty fourth Year of JESUS CHRIST, having preach'd and converted a very great number of Men and Women, Simon also believ'd among the rest, was baptized, and followed St. Philip, being aftonished at the Prodigies and Miracles which he wrought. When he faw afterwards, that St. Peter and St. John, who were fent by the Apostles to Samaria, made the Holy Ghost to descend visibly upon the Believers, by laying their Hands on them, he offer'd them Money, that they might bestow that Power on him, and that those on whom he should lay his Hands might likewise receive the Holy Ghost. But St. Peter having rejected his Proposal, and sharply upbraided him for his Fault, exhorting him however in the mean time to repent, he withdrew, after begging of St. Peter that he would pray for Having thus separated himself from the Apostles, he endeavour'd to fet up against them; he warmly ap-

c Stromat. 1.7. c. 1. p. 764.

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plied himself to Magick, by means whereof he perform'd Things that furpriz'd the whole World. He left Samaria, travell'd through divers Provinces, and arriving at Tyre, there he bought a publick Woman call'd Helena, whom he afterwards carried along with him wherefoe-After having vifited the Provinces in the East, he came to Rome, where St. Justin f affirms they erected a Statue for him, bearing this Inscription, To Simon the Holy God: But it is very probable, as able Criticks have observ'd, that this Father was mistaken, and that he took the Statue of the God Semon Sangus, for the Statue of Simon. Be that as it will, 'tis certain he came to Rome, and that he had Followers there, till St. Peter coming to that City, confounded him, and destroy'd his Power. Several Authors 8 of the fourth and fifth Centuries relate, That Simon raising himself up into the Air by two Demons in a Chariot of Fire, fell down headlong by the Effect of St. Peter and St. Paul's Prayers, and died of the Fall, but this History seems to be apocryphal.

The Errors of Simon and his Followers, and of the first Hereticks who succeeded him, were taken from the Pagan Philosophers. Simon following the System of the Platonists, invented a Genealogy of Aons in Godh, i.e. a Train of Attributes, which he seems to have made real Beings. As for himself, he call'd himself The Great Power of God, which the Samaritans worshipp'd as the Eternal Father, who appear'd to the Jews in Quality of the Son, and whom the Gentiles worshipp'd under the Name of the Holy Spirit. He ascrib'd to Helena (his Concubine) the Quality of the first Intelligence of the Sovereign Virtue: To her he attributed the Production of Angels, and to the Angels the Creation of the World. He maintain'd that he came down to deliver Mankind from the Tyranny of Angels; that he had taken on him the Form of Man, altho' he was no Man, and that he had no real Body; that he feemingly suffer'd in Judea, tho' in reality he did not; that no Credit ought to be

E S. Just. April. 1. p. 69.

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given either to the Law or the Prophets, and that good Works were useless; for which Reason those of his Sect made no scruple of committing all manner of Crimes.

Such were his strange Notions; and it is surprizing that they could seduce so great a Number of Persons. And yet, Simon had many Followers in his Life time, particularly at Samaria; he had likewise Disciples among other Nations; his Followers were call'd Simonians. There were many of them also in the Time of St. Ireneus; but Origenk, who liv'd in the third Century, affirms, that in his Time that Sect was reduc'd to a very small Number.

Menander, one of the chief Disciples of Simon, who was also a Samaritan, of the Town of Capparacia, and a Magician by Profession, made himself Head of a particular Sect, making some Change in the Doctrine of his Master. He maintain'd that the Sovereign Virtue was unknown; but he said he was sent by the invisible Powers to be the Saviour of Men. He maintain'd that his Disciples receiv'd Immortality by his Baptism, and that those who receiv'd it right, should live for ever, without growing old, or dying. He had abundance of Followers at Antioch: There were many of them even in St Justin's Time.

The Heresie of the Nicolaitans does not yield to it for Antiquity, if it be true that the Author of it was Nicolas one of the seven first Deacons, as St. Ireneus says, and many others after him; but St. Clement of Alexandriam, and some other antient Authors affirm, that those who were called Nicolaitans had abus'd his Discourse and Actions, in order to maintain their Errors. 'Tis said, that having had a handsome Wise, and that the Apostles having upbraided him with being jealous of her, he caus'd her to be brought into the middle of the Assembly, and allow'd her to marry again. St. Clement adds that he advanc'd, We ought to make use of Flesh: That that Maxim had given ground to believe, he allow'd of

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I Iren. l. 2. c. 22.

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m Clem. Alex. 1. 3. Strom. c. 3.

all manner of Pleafures; but that by this he means no-

thing but that we ought to mortifie the Flesh.

Whatever favourable Explanation we may give to the Actions and Words of Nicolas, it must be own'd, they are equally imprudent, and that from the very Time of the Apostles there were Sectaries that bore his Name, whereof mention is made in the Apocalypse n. It is not likely they would have been fo call'd in the Church, if Nicolas had not truly been the Author of that Sect, or that they would have taken that Name without

ground.

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The Errors of the first Nicolaitans rather regarded Manners than Faith, as we learn from the Revelations, where God praises the Angel of Ephesus in the second Chapter, because he had in detestation the Works of the Nicolaitans; and then, in the Words directed to the Angel of Pergamus, they are accus'd of holding the Doctrine of Balaam, by enjoining to eat Meat offer'd to Idols, and prostitute themselves by Fornication. St. Ireneus does not accuse them of any other Error; and St. Clement of Alexandria reproaches them only for their Immoralities and Debaucheries. But there were Nicolaitans afterwards, who gave into the Errors of the Gnofticks, of which they made one Branch. These new Nicolaitans did not appear till after Saturninus and Carpocrates ..

Since we have mention'd the Gnoflicks, a Name which but few Persons are well acquainted with, it is requisite to explain what the Sects are, to whom this Name was given. The Gnofficks are not a diffinct Seet; but is a Name which the first Hereticks took, because they boasted they had extraordinary Light and Knowledge, which they call'd Gnosis. This false Science began in the very Time of the Apostles, and it is probably that of which the Apostle St. Paul speaks o, when he warns Timothy to avoid prophane Novelties, and to oppose all that Knowledge which is fally call'd Science, whereof some making Profession have wandred from the Faith; not to amuse himself with Fables, and Genealogies without end, which

[&]quot; Apoc. ii.

º 1 Tim. vi. 20. & i. 4.

rather serve to raise Disputes, than to establish by Faith the true Building of God. This is the Character of the Gnofisp, whereof the principal part confifted in composing Combinations and Genealogies of Attributes and Operations of the Deity. But as thefe Idea's are arbitrary, they did not agree among themselves about the Names, Number and Order of these Aons. They all attributed the Creation and the Government thereof to those Æons, or the Angels whom they produc'd, and not to the Supreme God. They believ'd that the Law of Moses, the Prophecies, and in general all the Laws were the Work of the Creator of this World, whom they distinguish'd from the Sovereign God, or the heavenly Aons that compose and make up the Plenitude of the Deity. They taught that CHRIST who was fent from on high to fave Mankind, did not take on him true Flesh, nor suffer'd really, but only in appear-Their Principles led them to all Loofeness and Libertinism. They taught it was lawful, and even praiseworthy, to give up our selves to the Pleasures of the Flesh, which made them commit without scruple, horrible Obscenities and Abominations. Some of them liv'd with one another's Wives in common. They had an Aversion to Fasting; they shunn'd and disapprov'd of Martyrdom; they were likewise accus'd of other Abominations, as offering a base and scandalous Eucharist, by beating a new-born Child in a Mortar, and eating it; and abundance of other scandalous Things so extraordinary, that St. Justin 9 dares not affirm they committed The Names given to the Gnoflicks were as different as their Doctrines. The most antient are called Eutichites, or Eutuchites; others were call'd Barbelonites, Phibionites, Borborites, Stratioticks, Zacheans, Coddians, Levites, &c. They founded their Principles and Practices upon Apocryphal Books that were full of Impieties. The Sects of the Gnofticks spread extremely in the World, and lasted a good part of the fourth Century.

The Cainites, or Cainians, fo call'd from Cain whom

P Iren. plurib. in loc. l. 1. 6. 29, & 30.

⁹ Just. Apol. 1. P. 70.

Chap. IV. The Three First Centuries.

they honour'd, succeeded to the Nicolaitans, or rather the Sect of the Nicolaitans went into that of the Cainites. as Tertullian s observes in his Book of Prescriptions. They were also of the Number of the Gnofficks, but they begun before the Sect of Valentinians, according to St. Irenaus, altho' St. Epiphanius t and Theodoretus " make them come from the other. They diffinguish'd two Virtues; the one superior, which they call'd Sophia or Wisdom: the other inferior or posterior, that made the They faid that Cain, Efau, and Corah, the Sodomites, and all the other Criminals of that Nature, belong'd to the superior Virtue, and that it was for this reason that they were persecuted by the Creator of this They believ'd that Judas, by betraying our Lord, had accomplish'd the Mysteries, because the Power of the Creator had been destroy'd by the Death of JEsus Christ. They condemn'd the Law, and denied the Refurrection. They made the Sovereign Perfection to confift in destroying the Works of the Creator, and opposing his Law, by committing all manner of Crimes.

To the Cainites we may join the Ophites and the Sethians w, because of the Similitude of their Doctrines, and because they also make a Branch of the Nicolaitans and Gnoflicks. * The Ophites are call'd fo from a Serpent which they worshipp'd, which they shut up in a Cavern, and to which they offer'd fome of the Bread which they did eat, and made their Eucharist of it, after they had wallow'd in it. According to St. Irenaus, there were a kind of Gnosticks who acknowledg'd Jaldabaoth, for the last and most imperfect of the Æons, who being jealous at his Mother's bringing forth Man, engender'd of Matter a Virtue like to the Serpent, by which he feduc'd Eve, and discover'd to Man the Knowledge of Mysteries. They added, that for that reason his Father Jaldabaoth chas'd him from Heaven, and fent him to the Earth; and that is the reason why they look'd upon the Serpent as a God come down from Heaven, and worshipp'd him. y The Sethians taught with the Cainites, that at

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[·] Tert. l. de prasc. c. 47. Epipb. haref. 38.

Theod. har. l. 1. c. 15. " Iren. l. 1. c. 30. " Epiph. har. l. 37. Theod har. fab. l. 1, 6, 14. " Ibid.

the Beginning there were two Persons, of whom were descended Cain and Abel; that Cain got the better of Abel, by the Assistance of the superior Mother; and that that Mother did substitute in Abel's Place Seth, to whom she communicated her Virtue. That Men and Angels having afterwards revolted, she brought the Deluge upon them to destroy all Mankind, excepting two of the Race of Seth: That the Angels had secretly convey'd into the Ark the Man who was of the Race of the Wicked, who perpetuated Disorders in the World;

but that the Race of Seth was preserv'd in the Ancestors of Christ, who was Seth himself, whom the heavenly Mother sent down from Heaven in a wonderful manner. St. Epiphanius says that these Sects were almost

extinct in his Time; that however some Sethians were to be found in Egypt.

These Opinions are so extravagant, that it is hard to conceive how there could be found People silly enough to be carried away with them. And yet these Errors, and those which we shall mention in the Sequel, sprung from the Principles of the Pagan Philosophy, and from the mysterious Sense which crack-brain'd Men were pleas'd to put upon the History of the Old and New Testament, according to their Imaginations. The more extraordinary those Opinions were, the more did they relish, and the better did they like them. Those who invented them, publish'd them gravely as great Mysteries to the Simple, who were well dispos'd to receive them.

The Names of those who invented these Fooleries are buried in Oblivion; we have already said that the Name of the Gnosticks was a common Name to those who boasted their having a Knowledge of unknown Mysteries which they vented abroad. The Cainites, the Ophites, and the Sethians, deriv'd their Names from a particular Opinion, which distinguished them from the other Gnosticks; but the Authors of these Sects are not known. The Heresies that we are about to mention had their Chiefs, who gave them their Names.

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2 Saturninus of Antioch, and Bafilides of Alexandria, Disciples of Menander, appear'd in the beginning of the second Century, publish'd their Errors under the Emperors Trajan and Adrian, and had both of 'em abundance of Disciples, the one in Syria, and the other in Egypt. Their Errors were these: Saturninus taught, that there was a Sovereign and unknown Virtue, that had created the Angels and Celeftial Virtues: That feven of those Angels having withdrawn themselves from the reach of the Sovereign Father, created the World: That one of those Angels was the God of the Jews: That they had all in common formed Man; and, that among Men fome were naturally good, and others naturally tad: That the Saviour was Man only in Appearance, and that he came for no other End but to destroy the God of the Jews: That it is a Work of Satan to marry and get Children. Many of his Disciples abstain'd from eating Flesh, and deceiv'd abundance of People by that false Temperance.

Basilides being desirous to pass for the Inventor of fomething more exalted, enlarg'd and explain'd more at length these heretical Doctrines. He taught that the Nous, i.e. the Mind, was born of the Father, and that he produc'd the Word: That the Phronesis, or Reflexion, was produc'd by the Word, and that Sophia or Wifdom, with the Dynamis or Power, proceeded from the Phronesis: That Sophia produc'd the Virtues, the Principalities, and the first Angels that made the first Heaven: That those Angels did produce others, who made a fecond Heaven upon the Model of the first, and so succesfively to the 365th Heaven's: That the first of those Angels was the God of the Jews, who endeavour'd to subject the others to the Jews who belong'd to him; but that the Princes of the others were all confederated against him: That the Sovereign Father fent the Nous his Son, who is called CHRIST, to deliver those who should believe in him: That he appear'd to be a Man.

^{*} Iren. l. 1. c. 34. Euseb. Hist. l. 4. c. 7. Epiph. bar. 23. Theod. l. 1. bar. fab. Euseb. Hist. l. 4. c. 7. Euseb.
in Chron.

tho' he was not fo: That it was not he, but Simon the Cyrenean that was crucified; and that in order to be fav'd, we ought not to confeis, but deny that JEsus CHRIST was crucified; that consequently it was in vain to fuffer Martyrdom; that the Prophets were the Work of the Angel Creator, and the Law that of the God of the Jews: That the Body should not rife again: That eating of Meats offer'd to Idols was a thing indifferent: That Man was good or bad by his Nature. He and his Disciples exercis'd the Art of Magick, and made Use of Enchantments, Names and Images, which they pretended fignified the Angels and the Heavens, and in the Explication of which they made the Perfection of Science to confift. They made Use of the Word Abraxas c as a mysterious Term, because the Letters of that Word in Cyphers make 365. They taught that Souls were punish'd for the Crimes they had committed in the other Life, and admitted of the Metempsychosis. Some of them believ'd, that Errors, Vices, and Passions. were Spirits fasten'd and join'd to the Soul. that Sect were careful to conceal themselves, and made the supreme Happiness to consist in not being known. They oblig'd those who enter'd into their Sect, to keep Silence for five Years, in Imitation of Pythagoras; and they made no scruple in renouncing the Faith. Basilides fuppos'd there had been unknown Prophets, and among others Barcabbas, and Barchoph. He wrote a Gospel which bore his Name, and 124 Books of Commentaries upon the Gospel, which contain'd all his Doctrine. His Son Isidorus, who follow'd the Errors of his Father. likewife compos'd Works to defend them. St. Clement of Alexandria gives us some Fragments of them. There were Saturninians and Basilidians even at the time when St. Justin wrote his Dialogue against Tryphon, fince he makes mention of them. St. Epiphanius d acquaints us that there were but few of them in his time.

e Carpocrates was very near cotemporary with Saturzinus and Basilides, nor did he differ from them in their

· Clem, Alex. Strom, 1. 3. 6. 1. Enfeb. Hift. 1. 4. 6. 7.

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[·] Hieron, cont. Lucif. p. 204. tom. 14. d Iren. l. 1. c.25.

Errors. He was of Alexandria, and had a Wife from Cephalonia, call'd Alexandrea. The Errors of Carpocrates are ye more scandalous than those of the former. He taught, with them, that the World was created by Angels: He denied, as well as they, the Refurrection of the Flesh, and exercis'd Magick: But whereas the others believ'd that Jesus Christ was not truly Man; he fell into the opposite Extream, and believ'd him a simple Man, the Son of Joseph, born like other Men. not differing in any thing from them, unless by his Virtues which deriv'd to him the Virtue from above, whereby his Soul being deliver'd, obtain'd the Power of afcending to God its Father, and to mount above the Angels and Powers. For he taught, that Souls were referv'd here below in the Body, as in a Prison, and that they went from Body to Body, until they deferv'd to be deliver'd, in order to return to the Supreme God. This Merit did not always confift in doing of virtuous Good and Evil, according to the Carpocratians, depended only upon the Opinion of Men; and fome maintain'd, that one might commit all manner of Uncleanness and Crimes, without prejudicing the Deliverance of one's Soul; for that only Faith and Charity did procure Salvation. They had the Images of Jesus CHRIST in painting, and emboss'd, which they plac'd with those of the Philosophers; these they crown'd and wor-'Tis affirm'd that some of them mark'd their Disciples in the Ear. Carpocrates had a Son call'd Epiphanius, who compos'd a Book concerning Justice, wherein he contended, that all things should be equal in Communities, and pretended to prove, that not only Estates, but likewise Women, ought to be common among Men.

f The Heresie of Cerinthus is plac'd by St. Irenaus and the Antients after that of Carpocrates: And yet he began to dogmatize towards the end of the first Century, in St. John the Evangelist Life-time; since St. Irenaus & fays that he learnt from St. Polycarp, that the Apostle going

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f Iren. l. 1. c. 26. Epiph, bar. 28. Eufeb. l. 7. c. 25.

⁸ Iren. 1. 3. c. 3.

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into a Bath at Ephesus, and perceiving Cerinthus there, went out of it without bathing himself, lest (fays he) the Building should have fallen, because Cerinthus an Enemy to the Truth, was there. St. Epiphanius assures us, that it was he who began to fow Tares in the Church, by stirring up the converted Jews to murmur at St. Peter for having baptiz'd Connelius. Be that as it will, 'tis certain Cerinthus contended for the Necessity of Circumcifion, and the Observation of the Ceremonies. of the Law, thus joining the Law to the Gospel. he did not confine himself within these Limits; for being in Asia, where he had his Abode, he taught, First, That the World was not made by the Supreme God, but by a separate Virtue, that comprehended a Principle fuperior to all Things. Secondly, That JESUS CHRIST was not born of a Virgin, but that he was the Son of Foseph and Mary; That CHRIST, the Son of the Supreme Being, descended upon him in the Form of a Dove when he was baptiz'd: That he made known to him. the unknown Father, and impower'd him to work Miracles: That this Christ left Jesus to return to Heaven: That only Jesus suffer'd, and Christ remain'd impassible. These are the Errors which St. Irenaus attributes to him. Other Authors add, that he allow'd of Aons, and that he faid the World was created by Angels. Caius a Priest of Rome, and Dennis of Alexandria, reprehended him for believing that the Reign of JESUS CHRIST should be terrestrial, and that it should consist in carnal Pleasures, Feafts, and continual Sacrifices for the Space of a thoufand Years. This Opinion of the Reign of a thousand Years upon Earth after the Resurrection, was not peculiar to Cerinthus. Several of the Antients held it after Papias; but it is probable Cerinthus own'd no other Happiness but this terrestrial Reign. Some Cerinthians denied the Refurrection, and many of them maintain'd that JESUS CHRIST Was not yet rifen ..

It is scarce to be believ'd, how Men who call'd themfelves Christians, could advance Things so directly contrary to the Testimony of the Evangelists. But they rejected the Gospels, or corrupted them, and forg'd Books under the Name of the Apostles, in which they

inserted:

inserted their Impieties. Cerinthus rejected all the Go-spels (except St. Matthew's) the Acts of the Aposiles, and the Epistles of St. Paul. The Nazarens, whom we shall speak of presently, likewise rejected all the Gospels, and the other Books of the New Testament, except that of St. Matthew, which they had in Hebrew, but cor-

rupted.

The Name of Nazarens was that which was commonly given to the Christians; but afterwards this Name became the Name of a particular Sect of Jews turn'd Christians, who contended, that the whole Law ought to be observ'd, and yet honour'd Christ as a holy and a just Man, born of a Virgin according to some, and according to others the Son of Joseph. St. Epiphanius fays h, that this Sect began at Pella, when the Christians retir'd thither during the Siege of Jerusalem. They feem not to have been different from those who were called Ebio-That Name (if we may believe i Origen and Euscnites. bius) was given them from the Word Ebion, which fignifies a despicable Man; because they had mean Sentiments of JESUS CHRIST, supposing him mere Man. St. Irenaus does not speak of the Head of that Sect; yet fome Authors make a Man of that Name the Founder of it.

k These Hereticks acknowledg'd one Supreme God, Creator of Heaven and Earth; but they believ'd Jesus Christ was a mere Man, and observ'd the Ceremonies of the Law; mixing Judaism with Christianity. They celebrated the Sabbath and the Lord's Day. They acknowledg'd Jerusalem for the House of God. They call'd their Assemblies Synagogues, and not Churches, and celebrated their Mysteries every Year, or every Sunday, with unleaven'd Bread, and Water. The first Ebionites led a very regular Life, and lov'd Virginity. The latter, on the contrary, led a disorderly Life, blam'd Continence, and permitted the Dissolution of Marriage.

h Epiph. ber. 25.

Theodor, har. fab. l. 2. c. 1.

¹ Orig de princip. 1. 4. c. 2. Euseb. 1 3. c. 21.

k Iren, l. 1. c. 26. Epi; h. har. 30. Philaftr. l. de haref. 30.

m Elxai the Jew join'd himself to the Ebionites, in the Reign of Trajan, and brought new Doctrines into that Sect. His Disciples were call'd Elcesaues, or Sampseans. They observ'd, as the Ebionites did, the Ceremonies of the Law of Moses, Circumcision and the Sabbath, but they would not Sacrifice. They own'd a CHRIST descended from Heaven in Jesus. This CHRIST, according to them, was not the Son of God, but an Angel descended from Heaven, who came to destroy the Sacrifices of the Creator. They pretended that the Holy Spirit was an invisible Woman. They rejected almost all the Books of the Old and New Testament. They believ'd that one might renounce the Faith, and even worship Idols. Some of them maintain'd that Adam was the CHRIST, or that CHRIST descended in This Sect was spread through Palestine, where

it subfifted till the fifth Century.

We have not yet spoken of the Valentinians, whose Sect was one of the most famous, most numerous, and most creditable amongst the antients. n Valentinus, who was the Author of it, was an Egyptian, and began there to teach the Doctrine of the Gnofficks. Tertullian o fays, that his Merit made him think of being made a Bishop; but that another having been preferr'd to him, because of the Privilege he had by being a Confessor; Valentiaus being enrag'd at this Denial, and resolv'd to revenge himself of the Affront that had been given him, departed from the Doctrine of the Church, and renew'd old Errors P. He begun to preach his Doctrine in Egypt, and from thence coming to Rome, under the Pontificate of Pope Hyginus, as St. Irenaus observes, he there fow'd his Errors, establish'd them under the Pontificate of Pius, and continu'd to dogmatize till the Pontificate of Anicetus, i. e. under the Reign of Antoninus Pius, from the Year 140 to the Year 160. There he made many Disciples. Of all the Gnosticks there was none that made a more regular System than Valentinus. His Notions W

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m Epiph. heref. 3. de Elcefaitis.

[&]quot; Just. in Dialog. cum Tryph. p. 253. Iren. l. 1. c. 1. v. 1.

Tertull. contra Val. c. 4.

P Clem. Alex. 1. 2. Strom. c. 2. Epiph. har. 31.

Chap. IV. The Three First Centuries. 43

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were drawn from the Principles of the Platonists. The Hons were Attributes of the Deity, or Platonick Ideas which he realiz'd or made Persons of them, to compose thereof a compleat Deity, which he call'd Pleroma, or Plenitude, under which was the Creator of the World, and the Angels to whom he committed the Government of it. The most antient Hereticks had already establish'd those Principles, and invented Genealogies of the Æons; but Valentinus, refining upon what they had faid, plac'd them in a new Order, and thereto added many Fictions. His System is this. The first Principle is Bythos, i. e. Depth; it remain'd for many Ages unknown, having with it Ennoè, i. e. Thought, or Sige, i. e. Silence. From them fprung the Nous, or Intelligence, which is the Only Son, equal to it alone, capable of comprehending it, whose Sifter is Aletheia, i.e. This is the first Quaternity of Æons, which is the Source and Original of all the reft. For Nous and Aletheia produc'd the Word and the Life; and from thefe two proceeded Man and the Church. This is the fecond Quaternity of the eight principal Aons. The Word and the Life, to glorify the Father, produc'd five Couple of Hons; Man and the Church form'd fix. These Æons bear the Names of Attributes agreeable to the Deity. Those thirty Æons compose the Pleroma, or Plenitude of the Deity. Sophia, or Wisdom, the last of these Æons, being defirous to arrive at the Knowledge of Bythos, which is understood only by the Intelligence, gave her self a great deal of Uneafiness, which created in her Anger and Fear, of which was born Matter. But the Horos, or Bounder, stop'd her, preserv'd her in the Pleroma, and restor'd her to Perfection. 'Twas then that she produc'd the Christ and the Holy Spirit, which brought the Hons to their last Perfection, and made every one of them contribute their utmost to form the Saviour. thymese, in Hebrew Achamoth, or her Thought, dwelling near the Pleroma perfected by the Christ, produc'd every Thing that is in the World by its divers Passions. The Christ sent it the Saviour accompanied with Angels, which deliver'd it from its Passions without annihilating it; and from thence was form'd corporeal Matter, which

was of two Sorts, the one bad, arifing from the Passions, the other good, coming from Conversion, but subject to the Passions. It conceiv'd, besides that, a Spiritual Fruit of Angels like themselves, so that it form'd three Substances, the Material, the Animal, and the Spiritual. The Demiurgus, or Maker of the World, by whom the Enthymese form'd this World, is the Animal Subflance: He form'd the terrestrial Man, to whom the Enthymese gave a Spirit: The Material Part perish'd neceffarily, but that which is Spiritual can suffer no Corruption; and that which is Animal stood in need of the Spiritual Saviour to hinder its Corruption. This Saviour, or Christ, pass'd through the Womb of the Virgin as through a Canal, and at his Baptism the Saviour of the Pleroma descended upon him in Form of a Dove. He fuffer'd as to his Animal Part, which he receiv'd from Demiurgus, but not as to the Spiritual Part. There are likewise three Sorts of Men, the Spiritual, Material, and Animal. Those three Substances were re-united in Adam, but they were divided in his Children. That which was Spiritual went into Seth, the Material into Cain, and the Animal into Abel. The Spiritual Men shall be immortal, whatever Crimes they commit; the Material, on the contrary, shall be annihilated, whatever Good they do; the Animal shall be in a Place of Refreshment if they do Good, and shall be annihilated if they do Evil. The End of the World shall come, when the Spiritual Men shall have been form'd and perfected by the Nous. Then the Enthymese shall ascend up to the Pleroma again, and be united with the Saviour. The Spiritual Men shall not rise again; but shall enter with the Enthymese into the Pleroma, and shall be the Spoules of the Angels who are with the Saviour. Demiurgus shall pass into the Region where his Mother was, and shall be follow'd by Animal Men that have liv'd well, where they shall have Rest. In fine, the Material and Animal Men, that have liv'd ill, shall be confum'd by the Fire that will annihilate all Matter.

We have now explain'd, as distinctly as we could, these obscure Notions; by which we may perceive, that the whole System of Valentinus consisted only in a

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certain Arrangement of Attributes or Qualities, which he realiz'd to compose the Deity, and the other inferior Beings from them. Thus any one might frame such like Systems, according to his Fancy. Nor did the Difciples of Valentinus straiten themselves to follow his Syflem literally, Valentinus himself varied. Secundus invented another Combination of Aons: Ptolemaus made many Alterations in it: In fine, the Valentinians took a great deal of Liberty, in ranging the Aons according to their different Ideas, without condemning one another for that. But what is most abominable of all, is, that from those chimerical Principles they drew detestable Conclusions as to Morals; for because the Spiritual Beings could not perish, they being good by Nature, they concluded that they might freely and without Scruple commit all manner of Actions, and that it was not at all necessary for them to do Good; but above all, they believ'd Continence to be useless. We have in St. Clement of Alexandria an Extract of a Letter of Valentinus, in which he maintains, That God does not require the Martyrdom of his Children, and that whether they deny or confess before Tyrants, they shall be sav'd: If they believ'd that good Works were necessary, it was only for Animal Men. Some believ'd, that the Baptism of Water was superfluous: Others baptiz'd in the Name of the unknown Father, and in the Truth the Mother of all, in him who descended in Jesus, in the Light, Redemption, and Community of Powers. Many rejected all outward Ceremonies. In fine, the Errors of the Valentinians were wholly incompatible with our Mysteries. If they don't destroy the Unity of God, they make of him a monstrous Composition of different Beings. They attribute the Creation to another Principle: They fet up good and bad Substances by Nature. JESUS CHRIST, according to them, is but a Man, in whom the Celestial Christ descended. The Holy Ghost is a fimple Divine Virtue. There is no Resurrection of the Body. Spiritual Men don't merit Eternal Life, it is due to them by their Nature; and do what they will, they can never miss of it; as Material Men cannot escape Annihilation, although they live an unblameable Life.

How destructive loever of Christianity this System of Valentinus was, he gain'd abundance of People over to his Errors, and had a great Number of Disciples; but, as I have already observ'd, they made several Alterations in his System. 9 Axionicus of Antioch was the only Person who continu'd the Doctrine of his Master without Alteration. Secundus, Ptolemaus, Marcus, Colarbafus, and Heracleon, were Heads of fo many Sects as bore their Names. Marcus was a famous Magician, descended of Basilides. He perverted abundance of People by his fubtle Querks. He pretended amongst other Things to offer the Eucharift, and after having recited many Words, he made the Wine and the Water that were in the Chalice to appear of a Purple and red Colour, and made them believe that fuch as were above Men made their own Blood run into the Chalice, and that they defir'd that those present would take of it. They gave of it to Women. He seduc'd many with it in Gaul. He compos'd the Sovereign God of a Quaternity, viz. of the Ineffability, Silence, the Father, and the I'ruth. He found abundance of Mysteries in the Alphabet. He maintain'd with other Hereticks, That JESUS CHRIST did not fuffer really, and admitted one Substance of Evil. Colarbasus was the Scholar, or rather Master of Marcus. He taught that the first eight Æons came forth all at a time, and faid plainly that they were nothing elfe but the Attributes of the Father. Heracleon embrac'd the Herefies of Valentinus, Marcus and Colarbafus. but he made some Alterations, and was likewise the Head of a Sect.

Bardesanes also was of the Sect of the Valentinians. He did not differ from Valentinus about the Genealogies of the Æons. He denied with him the Resurrection of the Flesh; but he own'd the Law, the Prophets and the New Testament. His Son Harmonius follow'd his Errors, and added new ones of his own. The Arconticks are likewise a Branch of the Valentinians. They attributed the Creation of the World to Angels. They rejected:

Fiph. har. 31, 32. & 35. Epiph. har. 35. & 36.

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the Law, Baptism, and the Holy Mysteries. They believ'd that Woman was the Work of Satan. They own'd a Resurrection of the Soul, but not of the Body. Some of them affected an extraordinary Continence: Others liv'd in Disorder and Debauchery. We may join to these Hereticks the Antitactes mention'd by St. Clement of Alexandria s, fo call'd, because though they allow'd that the God and Father of the Universe was good and just, yet they maintain'd, that one of his Creatures fow'd Tares, and created the Nature of Evil, wherewith he infected Mankind. They added, that the Commandments were given by bad Principles; and therefore to be reveng'd of their Father, they afted quite contrary All those Heresies, it may be, are but different Names, that were given to the Followers of Valentinus, because of the different Errors which he profess'd. according as they were more or less fond of them.

We have faid enough of the Herefies, whose capital Doctrine confifted in the Multiplication and Combination of Æons. There were others also in the three first Ages of the Church. To the Valentinians, the Gnoflicks, and other Sects of the like Nature, succeeded other Hereticks, who, without troubling themselves with the Sythom of the Æons, applied themselves chiefly to teach that there were two Principles of the World, the one Good, and the other Evil. The first who made this the Foundation of his Herefie was Cerdon, who came from Syria to Rome, under the Pontificate of Pope Hyginus. He was not fix'd in his Herefie at first: He pretended several times to abjure it, and enter again into the Church; but at last being convinc'd of his Impiety, he was wholly banish'd from the Assembly of Believers. He was succeeded by Marcion, a Native of the City of Synope in Pontus, Son of a Bishop of the Catholick Church. At first Marcion embrac'd Continency, but becoming passionately in love with a Virgin, and having abus'd her, he was remov'd from the Church by his own Father. Being come to Rome, he address'd himself

⁵ Clem. Alex. 1. 3. Strom. c. 3.

t Iren, l. I. c. 27. Tertul, de Prafcrip, c. 51.

to the Priests, and desir'd to be receiv'd into the Communion of the Church. They answer'd, that they could not admit him without his Father's Consent, because there was but one Faith, and one Spirit in the Church. Marcion finding himself for ever excluded from the Church by this Answer, joyn'd himself to the Disciples of Cerdon, and made himself the Head of a Sect at the beginring of the Pontificate of Pope Pius I, about the fifth Year of Antoninus Pius, the 143d Year of Jesus Christ, and liv'd there till the Pontificate of Anicetus, under which St. Polycarp Bishop of Ephesus coming to Rome. he ask'd him whether he would not own him. The Holy Bishop made him this Answer, I own thee for the eld & Son of Satan. Tertullian fays, that Marcion was twice banish'd out of the Church, and that he was promis'd to be receiv'd into it under the Pontificate of Antherus, if he would bring back with him those that he had feduc'd. But this can scarce be true of Marcion. who never was receiv'd into the Communion of the Church of Rome, and who never could be, even tho' he should bring back his numerous Disciples; his Sect at that time being spread every where. This agrees better with Cerdon, who, according to St. Irenaus " was feveral times excluded from the Communion of the Church of Rome.

These two Arch-Hereticks maintain'd the same Principles. Cerdon taught, that the God of the Law was different from the Father of our Lord Jesus Christ, that this was good, and the other bad: That Jesus Christ had not true Flesh, and was not born of the Virgin Mary; but that he appear'd a Man, having descended from Heaven to this World, being sent by the unknown Father, to destroy the Tyranny and Works of the Creator of the World. Cerdon likewise denied the Resurrection, and condemn'd the Law and the Prophets. Marcion made no Change in the Doctrine of Cerdon; he only enlarg'd it, by producing many Proofs to shew, that the God of the Law was the Author of Evil.

w Some of the Antients have faid, that Marcion maintain'd three Principles; one Good, which was the Father of JESUS CHRIST; one Evil, which was the Devil: and a third betwixt both, who was the Creator of the World: But they were some of his Disciples who found out this Composition; for according to Marcion,, the Creator is Evil by Nature, and the Author of Evil. He denied, after Cerdon, the Reality of the Flesh of JESUS CHRIST, and the Resurrection of the Body: but he admitted a fort of Resurrection of Souls. He affirm'd that IESUS CHRIST descended into Hell; had deliver'd Cain and the other Enemies of the Creator, but that he left the Patriarchs and the Prophets there. He rejected all the Old Testament, and receiv'd nothing of the New, but part of the Gospel of St. Luke, with ten Epiftles of St. Paul, which he had changed and corrupted.

The Sect of the Marcionites spread it self in a short time through a great Part of the World. Marcion had Followers not only at Rome and in Italy, but also in Egypt and Palestine, in Syria and many other Countries; and his Herefie lasted a long time. It was also divided into many particular Herefies from the time of the Emperor Commodus, as Rhodon x, who wrote at that time, testifies. y One of the two Appelles's own'd that there was but one Principle, but maintain'd that the Oracles of the Prophets were the Production of an Evil Spirit, herein following the Infligations of a posses'd young Woman call'd Philumena. Others, as Potitus and Baliliscus, admitted two Principles with Cerdon, and some others acknowledg'd three. Syneros was the Head of Appelles, whom we mention'd, left his Master Marcion, and went to Alexandria, after having abus'd a Woman; and returning from thence afterwards, he was feduc'd by another Woman call'd Philumena, who boafted that she saw Visions, and wrought Miracles. He look'd upon all Religions as indifferent: He own'd that JESUS CHRIST had a Body, but compos'd of celestial Matter, or of the Elements. He deny'd the Resurrecti-

[&]quot; Orig. in Dial. cont. Marc. Tertul. in libris cont. Mar. l. 1. c. 15. Epiph. * Rhodon, ap. Eus. 1. 5. c. 15. Fpiph. bar. 44. Vol. II. ao

on of the Body, and did not own that any thing could be faved but Souls. His Disciples were call'd Appelleans.

There was likewise another famous Disciple of Marcion, call'd Lucan or Lucian, who form'd a particular Sect, although he did not teach the same Doctrine. St. Epiphanius says, that he own'd three Principles, and

condemn'd Marriage.

. Tatian the Disciple of St. Justin, after the Death of his Master, became the Head of a Sect in the Year of JESUS CHRIST 170. He departed from Rome where he taught, and went into the East, where he spread his Doctrine, especially in Antioch, and several Provinces of Asia the Lesser. He took from Valentin the Fables of the Aons, from Marcion the Doctrine of two Principles, and of the Injustice of the Law: He maintain'd that Adam and Eve were not fav'd. But what particularly distinguishes his Followers, was their condemning of Marriage, and forbidding the eating of Flesh, or drinking of Wine; and from thence they were called Encratites, or Continent. b They observ'd the forbidding of Wine fo religiously, that they offer'd nothing but Water in the Mysteries, from whence they got the Name of Hydropastates, or Aquarians. Severus, who liv'd fome time after Tatian, enlarg'd that Herefie, and made himself Head of a Sect that was call'd by his Name. The Severians taught, that the Good God was in a Heaven that had no Name. That the World was made by the Principalities and Powers. That the Devil is the Son of the Great Prince of the Principalities; they call'd him Jaldabaoth, and faid that the Serpent which proceeded from him produc'd the Vine, and therefore they abstain'd from Wine. They believ'd that the Superior part of Man is the Work of God, but that the Inferior part and the Woman, are the Work of the Devil; and therefore they forbid Marriage; They likewife denied the Refurrection. They invented extraordinary Names of Angels, coin'd Apocryphal Books, and corrupted the New Testament.

Epiph. har. 45. & 46. Theodor. l. 1. har. fab. c. 20.

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Epiph. bar. 43. Iren. l. 1. c. 28. Epiph. bar. 46.

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c The Apotactites, a Branch of the Encratites, added to Abstinence from Marriage, Flesh and Wine, the Renouncing the Goods of this World. a They call'd themfelves Apostolick, because they pretended to imitate the Lives of the Apostles. Some of them took the Name of Saccophori, because they carry'd a Bag, to make Peo-

ple believe they led a penitent Life.

e The Montanists appear'd almost at the same time with the Encratites. Montanus was the Author of that Sect: He was of the Town of Ardabon in Magia, near to Phrygia, and which was perhaps a Part of it. little after he had embrac'd Christianity, he took it into his Head to get himself prefer'd to Ecclesiastical Dignities. He thought the shortest way to obtain to that, at a time when Prophesie had not yet ceas'd in the Church, was to feign that he had new Revelations, and that he was inspir'd by the Holy Ghost. At the same time two Women at Pepusa, Priscilla and Maximilla, fill'd with the same Spirit of Delusion, left their Husbands, join'd themselves to Montanus, and set about Prophesying. Alcebiades and Theodore follow'd their Example, and in a very short time there appear'd a great many of both Sexes, who boasted their having Revelations and the Gift of Prophecy. 8 Many Christians of Phrygia giving Credit to those Prophecies, depending upon the apparent Simplicity of them that vented them, fuffer'd themfelves to be caught; but the Bishops of Asia declar'd those new Prophesies to be false, prophane, and impious, condemn'd them, and excommunicated the Authors of The Churches of Gaul condemn'd them also, upon the Account they had of them from Asia. h The Bishop of Rome (Eleutherus or Victor) revok'd the Letters of Communion which he had fent to those new Prophets. And Serapion Bishop of Antioch, made many Bishops fign a Letter, importing the Condemnation of those new Pro-The Montanists being thus separated from the Church, made a Schifm, and fet up a feparate Society, which was govern'd by those who call'd themselves Prophets.

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c Epiph. har. 61. d Epiph. ibid. · Epiph. har. 48, 49. f Eufeb. l. 3. c. 26, 27, & 28. & Euseb. Ibid.

h Teriul, contr. Prax.

Montanus was the Chief of them, with the Prophetesses Priscilla and Maximilla. Priscilla died before the Year 211. Montanus and Maximilla liv'd till the Reign of Caracalla. 'Tis faid that both the one and the other hang'd The first Montanists chang'd nothing in the Faith of the Creed. Montanus did not call himself the Holy Ghost, but maintain'd that the Holy Ghost spoke by his Mouth; and that by his Ministry he taught Men a more perfect Law than that of the Gospel; a Law which confifted in denying Communion to those who had fallen into the Crimes of Uncleanness, in practifing new and extraordinary Fasts, as three Lents, and two Weeks of Xerophagy, in which they eat nothing but dry Things; in condemning fecond Marriages as Adulteries, and in not flying in Times of Persecution. They had Patriarchs, Cenos, and the Bishops held but the third Rank amongst them.

This Sect continued a long time in Asia and Phrygia; they were also call'd Cataphryges or Pepuzenians, from the Place where that Herefie began, and where it was most in Vogue. St. Epiphanius tells us, That towards the Year 250 they wholly perverted the Church of Thyatira; Phrygia, Galatia, and Cilicia were infected by them. This Herefie penetrated even into Africk, where it was defended by Tertullian. They were foon divided into two Branches, whereof one was called the Disciples of Proclus, and the other the Disciples of Aschines. latter are accus'd of having follow'd the Error of Praxeas and Sabellius, touching the Trinity. From the Montanists also descended, as 'tis thought, the Artotyres, so call'd because they offer'd Bread and Cheese in their Mysteries. They admitted Women to the Priesthood and Episcopacy, and allow'd them to act as Prophetesses, and to speak in their Assemblies. There were also in this Sect the Tascodrugites, or Passalorynchites, who put their Finger upon their Nose or their Mouth during Prayers.

k There was in Rome, under the Pontificate of Victor, a kind of Schism, the Heads of which were Florinus and Blastus. The Error of Florinus was touching the Ori-

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^{*} Euseb. l. s. c. 15. & 20.

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ginal of Evil, which he feem'd to make God the Author of; and 'tis said that Blastus separated himself from the Communion of the Church of Rome, because he had a mind to celebrate Easter on the sourteenth of the Moon of March, without waiting for Sunday, which was contrary to the Practice of the Romish Church. St. Irenaus wrote to those two Schismaticks; a Letter concerning Schism to Blastus, and one concerning the Monarchy or Unity of God to Florinus. The latter went afterwards into the Sect of the Valentinians.

There were still more Heresies in the three first Certuries. There rose up one against the Divinity of JESUS CHRIST, under the Pontificate of Pope Victor. Theodotus of Byzantium, a Tanner by Trade, was one of those who maintain'd it the most strenuously. He asferted that Jesus Christ was a mere Man, altho' born of a Virgin. He had for his Disciples another Theodotus, a Banker, and Asclepiodotus, who under the Portificate of Zepherinus seduced a young Man called Natalis, whom they made Bishop of that Sect; but he repented very foon, for according to the Testimony of an ancient Author, quoted by Eusebius m, after having been warned several times in a Dream to quit that Party, and not doing it, he was cruelly buffeted by Angels, which forc'd him to do publick Penance for his Fault. "Artemas or Artemon maintain'd, some time after Theodotus, the same Doctrine touching Jesus Christ. Those Hereticks were called Theodotians: They boldly gelt and changed the holy Scripture, and some rejected the Law and the Prophets. St. Epiphanius o calls those Hereticks Aloges, i. e. without the Word, because they did not own the Word preach'd by St. John. He speaks also of the Melchisidecians, who came from the Theodotians, and had the same Sentiments with them touching the Nature of JESUS CHRIST, but they preferr'd Melchifedeck to JESUS CHRIST, as a celestial superior Virtue.

P Tertullian writes against two Hereticks, the one

¹ Eufeb. 1. 5. c. 28. m Eufeb, ibid. " Id. ib.

[·] Epipls. baref. 51, 54, & 55.

P Tertul, I. contr. Hermog. & contr. Prax. D 3

nam'd Hermogenes, and the other Praxeas. The former, who appear'd about the Year 170, taught that Matter was without Beginning, and without Principles, and coeternal with God, who made all things out of it, yea even the Soul of Man. Theodoret 4 likewise attributes to Hermogenes, his believing that the Body of Jesus Christ storm to the Sun from whence it was deriv'd, and that the Demons should enter into Matter.

Seleucus and Hermias embrac'd the fame Error.

The latter (Praxeas) was the first who durst maintain that the Eternal Father and the Son were not distinct; that it was the Father that was incarnated, born of a Virgin, and suffer'd on the Cross. He was of Asia, and had been put in Prison for the Faith: He was of a turbulent and enterprizing Temper. He came to Rome under the Pontificate of Pope Victor, and there publish'd his Heresie: He proceeded to Africk, where Praxeas himself went: He was excluded from the Church, and had many Followers in his own Time; but we don't find that his Sect preserv'd its Name, altho' there were Heresticks who afterwards taught the same Errors.

tury, by Noëtus an Asiatick of Ephesus or Smyrna, who taught that the Father was not different from the Son; that there was but one Person in God, who sometimes took the Name of Father, and sometimes that of Son, who was born of a Virgin, and suffer'd on the Cross. Noëtus having been cited before the Clergy, disown'd his Errors; but continuing to teach them, and being cited a second time, he maintain'd that he knew but one God, i. e. one only Person in God who was born, had suffer'd, and died. He was banish'd from the Church, and made a particular Sect. He died a little after, with his Brother, to whom he gave the Name of Aaron, and took to himself that of Moses.

s Sabellius is call'd the Disciple of Noëtus, because he

S. Aug. l. de haref. har. 41. Phil. l. de haref. Euseb. l. 7. c. 6, & 26.

26.

I Theodor, heret. fab. c. 19. Philast. de har. Epiph. har. 57. Hippolyt. contr. har. Noët: t. 1. Suppl. 2. Biblioth. PP. Paris.

Chap. IV. The Three First Centuries. 55

taught the same Error about the Middle of the same Century. He was a Lybian, i. e. of Pentapolis, a Province of Cyrenian Lybia, in Egypt. His Error was laid before Dennis of Alexandria, who compos'd a Work in Confutation of it. Sabellius seem'd to own there were three Persons in God, but yet he did not acknowledge them distinct and really substituing, but consider'd them only as three different Names and Virtues. This Heressie substituted a long while in the East, from whence they were call'd Noëtians and Sabellians. There were but sew of them in the West, where they went most commonly

under the Name of Patripassians.

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The Herefies we have been speaking of hitherto, almost all attack'd the Divinity of the Person of Jesus CHRIST; but that which I am to speak of now, oppos'd the Church, by taking away its Power of remitting Sins; and those are the Novatians, the Chiefs and Authors of whom were Novatus and Novatianus t. Novatus was an African Priest, who after having rebell'd against St. Cyprian of Carthage, his own Bishop, went to Rome, where he join'd himself to Novatianus, a Romish Priest, and got him ordain'd Anti-Pope against Cornelius in the Year 252. Novatus and Novatianus maintain'd, that those ought not to be admitted into the Communion of the Church, who had fallen into the Crime of Idolatry: They form'd a Schism, and set up a particular Sect. Afterwards their Disciples extended that Rigour against all who had fallen into such Crimes for which they deferv'd to do Penance. They took from the Church the Power of binding and loofing. condemn'd fecond Marriages, and re-baptiz'd fuch as had been baptiz'd in the Church. Many Bishops in the East approv'd the Severity of Discipline prescrib'd by Novatian; but they return'd afterwards to the Sentiment of their Brethren. This Sect subsisted long in the East and West, but it made a more considerable Figure in the East than in the West: There they had their Bishops, Priests, and Churches, and a great Number of Followers.

Enjeb. l. 6. c. 43, 44, 46. & 1. 7. c. 8.

" Of all the Herefiarchs I have hitherto mention'd. we have found no Bishop that was Author of a new Herefie. w Paulus Samosatenus, Bishop of Antioch, is the first Bishop that was condemn'd for teaching an heretical Doctrine. He maintain'd that the Word was not truly united to the Humanity of the Person of JESUS CHRIST, and likewife denied, according to others, that the Word was a diffinct Person from the Father. There was a Council held at Antioch, in the Year of IEsus CHRIST 264, in which he promised to Firmilianus, Bithop of Cafarea in Cappadocia, who prefided in that Council, that he would retract his Opinion; but not keeping his Word, and falling again into his Error a little while after, a second Synod met at Antioch in 270, at which were present seventy Bishops. Paulus Samosatenus was there convicted of his Error by the Priest Malchio, and then depos'd by the Council, and Domnus elected in his room. He was Author of a Sect. who were called after him, the Sect of the Paulianists. * The Council of Nice ordained that they should be re-bap-There were a good many of them in the Time tiz'd. of St. Athanasius, and that Sect was still in being in the Time of Innocent I, and St. Chryfosiom. Theodoret y tells us there were no Paulianists in his Time.

2 St Epiphanius likewise places in the Number of Hereticks in the three first Centuries, among the Noëtians and Novatians, the Valesians, whose Author, he says, was Valens; but he neither knows his Opinion nor Time. He observes that they were all Eunuchs, and speaks of them as a Branch of the Gnosticks. He speaks also of the Angelicks, of whom he owns he knows nothing but the Name. In fine, he makes mention of an antient Sect of Origenists, which must not be consounded with the Disciples of the samous Origen. They were Gnosticks, and Followers of Epiphanius; he accuses them of condemning Marriage, and giving themselves up to all manner of Obscenities, and making use of Apocryphal Books

u Eufeb. l. s. bift. c. 28.

^{*} Conc. Nic. c. 19.

[·] Epiph. har. 50.

w Epith. her. 65. S. Aug. her. 44.

Theed. I. 2. baret, fab.

a Id, izer. 63.

Chap. V. The Three First Centuries.

of their own Composing. This is all I have to say of the Heresies of the three first Centuries; let us now come to the Councils.

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CHAP. V.

Of the Councils held in the three first Centuries.

COUNCILS are Assemblies compos'd of Bishops and Priests, which are held to deliberate upon Ecclesiastical Affairs, to make Decisions about the true Faith, to regulate the Policy and Manners of Christians,

or punish the Blame-worthy.

The Original of those Assemblies is as antient as the Church of the three first Centuries. b The Apostles gave a Pattern of them in the Council at Jerusalem, to deliberate whether the Ceremonies of the Law were to be observed. That Usage was afterwards followed in the Church when any Differences arose, or when it was

necessary to make any Regulations.

Those Assemblies were more rare in the three sirst Centuries, and not so samous as in the following Ages, as well because the Persecutions of the Pagan Emperors hinder'd the Bishops from assembling freely and publickly, as because the Traditions of the Apostles being yet new, it was not necessary to assemble Councils in order to own the Truth, and condemn Error. 'Tis for this Reason, we don't read in any Authors of Credit, that Councils were held to condemn most of the sirst Hereticks whom I have been speaking of. The Errors of those Hereticks created Horror in all Christians; they look'd upon the Authors of them, and those who maintain'd them, as People excommunicated and separated from the Church, without their being expressly condemn'd in Synods. In fine, every Bishop instructed his

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b A.7. xv.

own People in the Faith of the Church, and refuted Er-

rors by the Authority of Scripture and Tradition. The first Councils mention'd in Ecclesiastical History. were those that were held towards the end of the fecond Century, upon occasion of the Dispute among the Churches about Easter. c The Church of Rome, according to its antient Usage, never celebrated that Day but upon a Sunday, the Day of our Saviour's Refurrection. and waited till the first Sunday after the fourteenth Day of the Moon of March. On the contrary, the Churches of Asia and some others celebrated it, as the Jews did, on the fourteenth Day of the Moon of March, whatever Day of the Week it fell upon. When St. Polycarp Bishop of Smyrna came to Rome, under the Pontificate of Anicetus, they conferr'd together upon that Difference. and not being able to perfuade one another to quit their Custom, they parted good Friends, reckoning that so small a Difference ought not to break the Peace of the Churches; but under the Pontificate of Pope Victor that Dispute grew warm; for that Pope having wrote to the Bishops of Asia to conform themselves to the Usage of the Church of Rome, Polycrates Bishop of Ephesus assembled the Bishops of Asia, and wrote a Letter to Pope Viefor, wherein he strenuously maintain'd the Usage of his Church, and the other Churches of the East. Victor likewife affembled a Council at Rome, wherein it was refolv'd to separate from Communion Polycrates, and the other Bishops of Asia, that would not follow the Usage of the Church of Rome in the Celebration of Eafer. Victor fent them the Synodical Letter of that Council, by which he declar'd them excommunicated. There was also a Council held at Palestine, in which presided Theophilus Bishop of Casarea and Narcissus Bishop of Jerusalem. The Bishops of Pontus, over which presided Palmas, wrote likewife a Synodical Letter upon the fame Subject; and St. Irenaus directed a Letter to Victor in the Name of the Churches of France, wherein he remonfirates, that altho' in those Churches they celebrated Eafter on Sunday as at Rome, yet he could not approve his

[·] Euseb. Hift, 1. s. c. 23, 24, & 25.

excommunicating whole Churches for keeping up a Custom which they had received from their Ancestors, and acquainted him that it was not only about Easter, but likewise about Fasts, and several other Practices that the Churches differ'd in their Customs. 'Tis probable that Victor yielded to the Reasons of St. Irenaus; for altho' the Asiaticks did not quit their Usage, yet we do not find that the Peace was broke betwixt them and the Bisshops of Rome.

d In the Beginning of the third Century, Agrippinus, Bishop of Carthage, held a Council in Africk wherein it was ordain'd that Hereticks should be re-baptiz'd: The same Thing was decided in the Councils of Iconium and

Synnada, held much about the same time.

e The Heretick Noëtus was condemn'd about the Year 205, in a Council held in Asia. Origen was condemn'd in two Councils by Demetrius of Alexandria in 231. Privatus Bithop of Lambesis, was condemn'd under the Pontificate of Fabianus, by an Assembly of ninety African

Bishops.

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St. Cyprian affembled several Councils in Africk in order to fettle Discipline, with regard to such as had fallen into Idolatry during the Persecution. The first was held the fifteenth of May 251. It was there order'd that those who had taken Certificates or Attestations from the Magistrates, of their having offer'd Incense to Idols, should be reconciled to the Church; but that such as had offer'd Incense publickly should remain in Penance, and not be restor'd unless they were in Danger of their Life, and had begun their Penance before they fell fick: And as to Ecclefiasticks who had been guilty of Idolatry, they should be for ever excluded and separated from the Clergy. That Council wrote a Synodical Letter to Cornelius Bishop of Rome, who likewise assembled a Council of fixty Bithops, and many Priests, who follow'd the Determinations of the Council of Africk touching Penance, and excommunicating Novatian.

S. Epith. har. 57 .: F Cypr. Ep. 32. ad Anton,

S. Cypr. Ep. 71, & 73. Firmil. ap. Cypr. Ep. 75.

In the Month of April 252. St. Cyprian affembled a Council of fixty fix Bishops at Carthage, wherein he made some Rules touching one Victor a Priest, whom his Bishop had restored in Opposition to the Decision of the preceding Council. He likewise held another the same Year, wherein it was resolved, that all the Penitents should be restored, because of the Persecution wherewith

they were threatned.

The Contest which arose betwixt Pope Stephen and the Bishops of Africk, about the Baptism of Hereticks, was the Occasion of the meeting of some Councils. 8 St. Cyprian being consulted by the Bishops of Numidia, whether those who had been baptized by Hereticks, and in Herefie, should be re-baptized when they return'd to the Church, answer'd, that they ought to be re-baptized, or rather baptized, because the Baptism they had received was null. h St. Cyprian got that Decision to be approved, which had been already made by Agrippinus, one of his Predecessors, in a Council of Africk held in 256. That Council wrote about it to Pope Stephen, to exhort him to embrace that Discipline, because the Church of Rome had a contrary Usage. Stephen was so far from yielding to their Reasons, that he was angry at them, and not only denied their Deputies Communion, but likewife Hospitality. He declar'd that from whatsoever Herefie one return'd to the Church, nothing ought to be innovated, but Tradition was to be followed, and only Hands were to be laid on those who returned to the Church upon their being received into it.

It will here be proper to determine the State of the Question, Whether the Controversie was about the Validity or Invalidity of the Baptism of all Hereticks, or only some of them? St. Cyprian and the Bishops of Africk held that all Baptism administred out of the Church by Hereticks was null; and that it was necessary to rebaptize all those whom they had baptized, because Hereticks not having the Holy Ghost, they could not give it. The Terms of the Decree of Pope Stephen seem to

Prianica 75. Conc Afric, apud Cypr. Ep. 74 ad Pomp.

fuppose, on the contrary, that he believ'd all Baptism given by Hereticks was good, Si quis a quacunque Harefi. Tis thus that St. Cyprian explains his Opinion, imputing to him his holding the Validity of the Baptism of all Hereticks, and even of those who (as most of the antient Hereticks whom we have been speaking of) did not baptize in the Name of the Trinity. However as Baptism which is not administer'd in the Name of the Trinity is not the Baptism of Christians, 'tis probable Stephen means none but such Hereticks as baptiz'd in the Name of the Trinity. 'Tis thus that the Opinion of Stephen is commonly explain'd, agreeable to the Doctrine of St. Augustin, who distinguishes betwixt the Hereticks that baptiz'd in the Name of the Trinity, and those who did not, he maintains that the Baptism of the former is valid, and owns that that of the latter is not, and that they ought to be baptiz'd over again.

But was Stephen or St. Cyprian in the wrong? On what fide was the Church? St. Augustin k praises the Moderacion of St. Cyprian, who still declares he would not feparate himselt from the Communion of Stephen upon that Contest, and excuses him, because that Matter had not been yet decided by the Authority of a full or general Council. The Churches were likewife divided for fome time upon that Point, as we learn from Dionysius Alexandrinus, and St. Basil m. The Council of Nice n or= der'd that the Paulianists should be re-baptiz'd, and that the Novatians should be received by the Imposition of Hands. The first Council of Arles o fet up the Distinction of Hereticks who baptiz'd in the Name of the Trinity, and those who did not so: It ordains that the latter should be re-baptiz'd, but that the former should not. 'Tis perphaps this Council which St. Augustin calls the full Council that decided the Question. St Augufin P follows that Decision, and defends it at large in

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passim in lib. contra Do aut. Dion Alex. ap. Euseb. Hist. 1.7.

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Dion Alex. ap. Euseb. Hist. 1.7.

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Dion Alex. ap. Euseb. Hist. 1.7.

[&]quot; Conc. Nic. Can. 1, 5 19 Conc. Arclat. c. 8.

P S. Ang. 1. 2 de Bopt. c. 3, 4, 5, 7, 9.

his Books against the Donatists. The Western Church embrac'd this Opinion; and altho' the Eastern Churches did not so formally observe this Distinction, yet they made a Difference among Hereticks, and receiv'd them differently; for in the Canons of the Council of Constantinople, and the Council in Trullo, the Fathers distinguish'd three forts of Hereticks. The first, that ought to be re-baptiz'd, viz. the antient Hereticks, the Paulianists, Sabellians, and Eunomians; the second, that ought to be anointed, who are the Arians, Macedonians, Novatians, Apollinarists, and Tessendecatites; and the last, who are only to abjure, as the Nestorians, Eutychians, Severians, Acephalicks, and Monothelites. Thus is that Point clear'd up; let us now go on with the History.

The Letter of Pope Stephen having been carried into Africk, his Procedure startled St. Cyprian, who sent Stephen's Letter to Firmilian Bishop of Casarea, and to other Bishops of Cappadocia, who were of the same Mind with the African Bishops. 4 When Firmilian had received it, he wrote a long Letter to St. Cyprian, wherein he approves his Practice, and assures him, that it had been in Use in their Country time immemorial, and that it was settled in a Council held at Iconium. When St. Cyprian receiv'd that Letter he call'd a Council of eighty seven Bishops, in the Year 256, at Carthage, where all the Bishops gave their Suffrages in Favour of his Opinion. St. Dennis of Alexandria wrote at the same time to Pope Stephen, to perswade him to maintain Peace, although, for his Part, he did agree with him in Opinion.

There was held, at that time, a Council at Antioch, where the Bishops condemn'd the Practice of the Novatians; and Dennis Bishop of Rome, Successor to Stephen, held one at Rome, wherein he establish'd the Divinity of

the Word.

But of all the Councils held in the three first Centuries, the most famous are the two Councils of Antioch, assembled against Paul of Samosata, Bishop of that City, whom I mention'd amongst the Hereticks. The first was held in 264. * Eusebius says that the chief Bishops that

⁹ Ep. Firm. a. Cypr. 75.

affisted at it, were Firmilian Bishop of Casarea in Cappadocia, Gregory and Athenodorus Bishops of Pontus, Helenus Bishop of Tarsus, Nicomas Bishop of Iconium, Theotecnes Bishop of Jerusalem: That St. Denys of Alexandria was invited thither, but not coming, he declar'd his Opinion in a Letter, not disdaining to salute even the Author of the Heresie. Firmilian probably presided in the Synod. Paulus Samosatenus promised him to renounce his Error. Firmilian really believ'd him, and the Council feparated, without pronouncing any Judgment against him. But Paulus Samosatenus not keeping his Word to Firmilian, and going on to teach his Errors, the Bishops affembled together a fecond time at Antioch in 270, and met there to the Number of seventy. Paulus Samofatenus was convicted of Errors in that Council by the Priest Malchio, he was depos'd, and Domnus put in his Place. The Bishops of the Council wrote a Synodical Letter to Dennis, Bishop of Rome, wherein they tell him what they had done against Paulus Samosatenus, and the Reasons they had for deposing him: They accuse him of Pride, Haughtiness, and other Irregularities, and say they condemn'd him chiefly, because he had renew'd the Error of Artemas, teaching that JESUS CHRIST was a mere Man, and that he had no Being before he was born of the Virgin Mary. They acquaint Dennis that they had chosen Domnus in his Place, that so he might henceforth direct Letters of Communion to him. St. Athanasius s, St. Hilaryt, and St. Basil u tell us, That this Council condemn'd the Word Consubstantial, because of the ill Use Paulus Samosatenus made of it. The Letter of the Council, directed to Dennis, was deliver'd to his Successor Felix. Paulus being supported by Zenobia, Princess of the Palmyrenians, who was Mistress of Antioch, remain'd for fome time in Possession of the Episcopal House; but the Emperor Aurelianus having taken Antioch in 272, the Catholicks address'd themselves to that Prince to disposless Paulus Samosatenus, and to put Domnus in his room. Accordingly he ordered him to

s Athan. l. de Syn. n. 45.

Hilar. 1. de Syn. n. \$1,82, 61.

Baf. Ep. 77. Edit. Sonnii.

be put in Possession, and the Bishop of Rome communicated with him. Thus Paulus was removed, and Dom-

nus put in Possession of the See of Antioch.

We don't find in History, that towards the end of the third Century any Contests arose for which they were obliged to hold Councils. And therefore we shall here conclude this Chapter, and go on to the Persons that were illustrious for Learning and Piety, who slourished in the three first Ages of the Church.



CHAP. VI.

Of Persons that were illustrious for Learning and Piety, or of the Ecclesiastical Writers of the three first Centuries.

HE three first Ages of the Church were fruitful in learned Men, who wrote concerning Religion. And yet, the first Century affords us but very few luch. After the Writings of the Apostles and Apostolical Men, the most ancient is Hermas, who wrote under the Pontificate of St. Clement, Bishop of Rome, (some time before Domitian's Persecution) a Treatise envitled, The Pafor, which was much esteemed by the Antients, and which some have quoted under the Name of Holy Scripture. The Book contains moral Instructions. The first Letter of St Clement to the Corinthians, which St. Ireneus mentions, is one of the most beautiful and flanding Monuments of that Antiquity. The second is not fo evidently St. Clement's; and the Works ascribed to him are not his. The other Epistles that bear his Name are forg'd, as well as all the Epiflles of the first Popes, down to Siricius, which is the Work of Indorus Mercator, who lived in the eighth Century. The Works which bear the Name of St. Dennis the Areopagite, were wrote by an Author of the fifth Century. Although some Criticks have doubted whether the Epistles of St. Ignatius

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Ignatius were truly the Works of that antient Bishop of Antioch; yet the seven which Eusebius mentions must be own'd as genuine, and are to be found in their Purity in the Editions of Vossius and Usher. That Saint wrote them when he was in Bonds, and when he was carried from Antioch to Rome, there to be exposed to wild Beafts, in the Year 107. St. Polycarp collected them after his Death, and fent them to the Philippians. The other Epistles, attributed to St. Ignatius, are spurious. We have nothing but the Fragments of an Historical Work of Papias Bishop of Hierapolis, Disciple to St. John the Evangelift. 'Twas he who gave Rife to a common Opinion in the three first Centuries, that before the Day of Judgment Jesus Christ would reign upon Earth with his Elect a thousand Years. These are all the Works of the first Century, of which any thing remains.

The second and third Centuries produced abundance of Writers; but several of their Works are not come to our Hands. We have lost the Apologies which Quadratus a Roman Senator, and Aristides an Athenian Philosopher, presented to the Emperor Adrian; and the Ecclesiastical History of Hegesippus, from the Apostles to his own time, i. e. 'till towards the Year 180, whereof there remains nothing but some Fragments produc'd by Eusebius. But we still have Part of the Works of St. Justin Martyr, and St. Irenaus, which are precious Remains

of that venerable Antiquity.

St. Justin was of the City of Sichem, call'd Naples of Palestine, the Son of Priscus Bacchius, a Greek by Birth and Religion. After having enquir'd for the Truth in vain among many Sects of the Philosophers, he found it in Christianity, which he embrac'd. When he became a Christian, he neither left off his Habit nor his Philosophical Profession. In the Persecution which arose under the Emperor Antoninus Pius, he compos'd an excellent Apology for the Christians, which he presented to the Emperor, and the Gasars his Sons, about the Year 150. This is what they call the second Apology, altho' in reality it be the first. That which is the first at present, was written afterwards, and presented (if we may

may believe Eusebius to Marcus Antoninus the Philosopher, who fucceeded Antoninus Pius. In the first he lavs open the Doctrine and Morals of the Christians. In the fecond he complains of the Trouble and Uneafiness that was given them. In this last he seems to expect that a Cynick Philosopher, call'd Crescent, would seize him, and have him condemn'd to Death, which happen'd a httle after. He fuffer'd Martyrdom the second Year of Marcus Antoninus the Philosopher, in the Year of CHRIST 166. We have still an excellent Dialogue of his with Tryphon the Jew, wherein he proves against the Jews the Truth of the Christian Religion by the Prophets. There are also two Exhortations to the Gentiles. and a Treatife of the Monarchy or Unity of God, which perhaps are St. Justin's. All the other Works which bear his Name, are either doubtful or spurious.

St. Ireneus was a Greek, who had been brought up in Christianity from his very Infancy by St. Polycarp Bishop of Smyrna. He came into Gaul, where he was confecrated Priest at Lyons, by Pothinus Bishop of that City. After that holy Prelate had fuffer'd Martyrdom in the Year 178, St. Irenaus was was chosen his Successor, on his Return from a Journey which he had made to Rome. While he was Bishop he compos'd five Books against Herefies. The Original Greek is loft; but we have a very antient Latin Translation of them. He labour'd vigoroufly at the Conversion of the Pagans, the Destruction of Herefies, and the Peace of the Churches; and after having, for the space of twenty four Years, govern'd the Flock which JESUS CHRIST had committed to him, he fuffer'd Martyrdom, with abundance of Chriflians who were massacred in the time of Severus's Persecution, the Year of CHRIST 202 or 203.

There were also several other Writers of the Church at that time. We have lost abundance of excellent Works of Melito Bishop of Sardis; but we have a Discourse of Tatian's, Disciple of St. Justin, against the Gentiles; an Appology for the Christians, by Athenagoras an Athenian Philosopher, who liv'd under the Reign of Marcus Aurelius, who likewise wrote a Book concerning the Resurrection; three Books of Theophilus Bishop of Antioch to

Autolycus,

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Autolycus, in Defence of the Christian Religion. Those Authors likewise compos'd several Works, which are not come down to us, no more than abundance of Writings of Apollinaris Bishop of Hierapolis, an Author of that time: The Letters of Dennis of Corinth, whereof Eusebius has preserved the Fragments: The Writings against the Heresie of Marcion, compos'd by Philip Bishop of Cortyne, by Modestus, and by the samous and learned Bardesanes, who was afterwards Chief of a Heresie: The Treatise of Musanus against the Encratites. The Letters of Serapion, Bishop of Antioch: The Works of Rhodon against the Montanists and Marcionites, and many other Writings of Christian Authors of the second

Century.

The School of the Church of Alexandria, about the End of this Century, furnish'd an excellent Master, called Pantanus, a Stoick Philosopher, who was fent into the Indies about the Year 190, there to preach the Gofpel. He committed this School, in his Absence, to one Clement a Priest, his Disciple. After having ended his Mission, he return'd to Alexandria, and continued to preach the Holy Scripture there. None of his Commentaries are come down to us; but we have a large and learned Work of his Scholar, Colleague, and Succeffor, St. Clement of Alexandria, who flourished under Severus and Caracalla, and liv'd till towards the Year 220. He compos'd abundance of Works, whereof there remain only three at this Day. The most considerable of them is that which is divided into three Books, which he entiled, Stromata, or, The Tapistry; because it contains a great many different Thoughts, which make a Variety, like what we fee in Hangings. The Work is full of vast Erudition, but very obsure. The Pedagogue, of the same Author, which is divided into three Books, is a Body of Morality. The Exhortation to the Gentiles, is a Discourse to turn them from their Religion, and perswade them to embrace that of Jesus CHRIST.

The Heresie of Montanus was attack'd in the Beginning of the third Century by Militades, Apollonius, Asterius Orbanus, and an anonymous Author; but we have nothing,

nothing, except Fragments of those Works, quoted in

Eusebius.

Of all the Authors of this time, he, of whom we have most Works, is the famous Tertullian. He was originally an African, of the City of Carthage, his Father had been a Captain under the Proconful of Africk. He becoming Christian, applied himself to defend the Truth. Doctrine, and Discipline of the Christian Religion, by his Writings. He flourish'd chiefly under the Reigns of Severus and Antoninus Caracalla, from the Year 194, 'till towards the Year 216. He was married, and a Priest. About the Beginning of the third Century, he embraced the Novelties of Montanus, and maintain'd them by his Writings. We don't find that he reform'd from this Error; nor is it known when he died. When he was yet a Catholick, he wrote an excellent Apology for the Christian Religion, Treatises of Penitence, Baptism. Prayer, Patience, and an Exhortation to Martyrs: To these we may add the Book to Scapula, Governour in Africk, to diffuade him from persecuting the Christians; the Discourses of Shews, Idols, the Ornaments and Habits of Women; the two Books to his Wife, to diffuade her from marrying again if she should be a Widow, or at least to exhort her not to marry an Infidel; the Difcourse of the Witness of the Soul, in favour of the Existence of a God. He was a Montanist when he compos'd his four Books against Marcion, and his Treatise of Prescriptions, tho' they are very useful to the Church; the Book of the Flesh of JESUS CHRIST; the Treatife of the Soul; that of the Resurrection of the Flesh; the Antidote against Herefies; the Discourse shewing that a Christian Soldier ought not to wear the Corona, and the Discourse to justify his wearing a Cloak rather than a Gown. He at the same time wrote against the Jews, Valentinians, Praxeas and Hermogenes; but all these Works are not against the Church, as the Treaty of Chassity, (where he attacks the Custom of pardoning Adulterers) that of Monogamy and the Exhortation to Chastity, in which he condemns fecond Marriages; that of Fasts, where he praises the excessive Fastings of the Montanists, and maintains their Obligatoriness, that wherein he blames

Chap. VI. The Three First Centuries. 69

blames those who fly from Persecution; and that wherein he proves that all Virgins ought necessarily to be
veil'd. The Style of this Author is vehement, energetick, and sententious, but not very polite, and often obsecure. 'Tis hard to say, whether he has done more Service to the Church by writing against its Heresies, and
maintaining some important Points of Morality and
Discipline, than he has done hurt to it, by attacking
its Discipline, in order to maintain that of the Mon-

tanifts.

While Tertullian wrote for the Montanists, there was a Priest at Rome call'd Caius, who attack'd them in a Conference he had with a Man of that Sect, call'd Proclus or Proculus, the Refult whereof was put in Writing. This fame Priest likewise wrote a Book, which is now in Being, against the Heresie of Artemon; a Book entitled the Little Labyrinth (from whence Eusebius took the Passage concerning the Repentance of Natalis) and a Treatife of the Universe. Hyppolitus Bishop of Porto in Italy, or rather of Arabia, who fuffer'd Martyrdom under the Emperor Alexander, compos'd a great many Commentaries upon several Fpistles of the holy Scriptures, and abundance of other Treatifes; but time has robb'd us of them all. For the fmall Treatife concerning the End of the World, and Antichrift, which bears his Name, is not his. We have likewise lost the Chronography of Julius Africanus, who liv'd in Palestine, under the Empire of Alexander: But Eusebius, Georgius Sincellus, and some others, have copied several Fragments of it in their Chronicles. Eusebius has likewise preserv'd for us, in his History, the manner how Africanus reconciled the two Genealogies of JESUS CHRIST. and we have a Letter which he wrote to Origen, against the History of Susanna. We must not forget a small Treatife for the Defence of the Christian Religion, which is the Dialogue entitled Octavius, by Minutius Felix; 2 Work wrote with abundance of Delicacy and Agreeablenefs.

One of the most laborius Authors that ever was, not only in the three first Centuries, but even in all the Ages of the Church, is the famous Origen, sirnam'd Ada-

mantius, Son to Leonides. He applied himself very young to the Study of the Scripture, and made wonderful Progress therein. His Father suffer'd Martyrdom in 202, in the Persecution of Severus. After his Death, Origen taught Grammar for a Livelyhood. He was afterwards chosen to fill the Chair of the School of Alexandria, and got a great Number of Scholars in a little time. The excessive Love he had for Chastity made him make himself an Eunuch; an Action which he afterwards condemn'd himself for. He took a Journey to Rome in 211, and retir'd to Palestine in 216, at the time of the cruel War which Caracalla made against the City of Alexandria, the Inhabitants of which Place had offended him by their Railleries. Origen being at Cafarea, the Bishops of the Province pray'd him to expound the Scripture publickly in the Church, and to instruct the People in their Presence, altho' he was not yet a Priest. Demetrius Bishop of Alexandria found great Fault with that, and recall'd Origen, who came to his Charge again. Some time after the Princess Mammaa call'd him to Antioch to her. He return'd quickly to Alexandria, where he flaid till 218, then he left it, and took a Journey into Achaia, about some Ecclesiastical Affairs. In his Pasfage through Palestine he was ordain'd Priest by the Bishops of that Province. He was then forty two Years of Age. This Ordination irritated his own Bishop Demetrius, who wrote Letters against him, and expell'd him from Alexandria when he return'd. Origen retir'd to Casarea, where he was well receiv'd by Theotisses Bishop of that City. But Demetrius caus'd him to be depos'd, and even excommunicated, by a Council of Bishops in Egypt. However, he remain'd in the Communion of the Bishops of Palestine, who consider'd him, and employ'd him for the Good of the Church. In 238 he had a Conference with Berillus Bishop of Bostres in Arabia, who denied that JESUS CHRIST, before his being born of the Virgin Mary, was a subsisting Person; Origen drew him out of his Error. Likewise he made the Arabians change their Opinions, who faid the Souls should die, and rise again. In fine, in the Persecution of Decius, Origen was taken, put in Prison, loaded with Chains,

Chains, and suffer'd with Constancy many Tortures for the Faith of Jesus Christ. At last he got out of Prison, and died under the Empire of Gallus, in the

Year 252, aged 66.

What we are going to fay of Origen's Constancy in Perfecution, may perhaps be furprizing to the Reader; for he has been accus'd of finking under it. St. Epiphanius taxes him of having come to the Altars of the false Gods, and making as if he offer'd Incense to the Idols; but he tells that Story with fabulous Circumstances, and refers it to the Perfecution of Maximinus, after which Origen was always honour'd by the Bishops of Palestine, who would not have fo regarded him, if it had pass'd current that he had offer'd Incense to Idols. Besides. a convincing Proof that what is imputed to him is false, is, that his greatest Adversaries, who omitted nothing in order to decry him, never accus'd him of it; and that his Friends were never at pains to vindicates him upon that Score, but, on the contrary, praise the Firmness and Constancy with which he suffer'd during the Persecution. The Number of the Works which Origen compos'd is almost incredible. He labour'd on the Text of the Bible, by putting in Columns the Greek Versions of the Septuagint, Symmachus and Theodotion over-against the Hebrew Text in his Hexapla. He compos'd three forts of Works upon the Bible, viz. Commentaries, Scholia, and Homilies. There is yet remaining part of his Commentaries and Homilies either in Greek, or in the Version of St. Ferom or Rusinus. Besides those, he compos'd other Works, as A Treatise of the Principles of Religion, translated into Latin by Rusinus; A Treatise of Prayer; and eight Books against Celsus, in Defence of the Christian Religion, which are extant. The Ancients were very much divided in their Sentiments about Origen's Doctrine. St. Epiphanius, St. Jerom, St. Augustin, Theophilus, Justinian, and the fifth Council condemn'd it, as favouring the Herefie of Arius. On the contrary, Dydimus, St. Athanasius, St. Basil, St. Gregory of Nazianzen, St. Chrysoftom, Rufinus, and some others, quoted him against the Arians, or defended him as a Catholick Author. It cannot be denied but he had some singular Opinions,

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Opinions, and that by endeavouring to reconcile the Platonick Philosophy with Christianity, he departed from

the Simplicity of the Truth.

Amongst all the Authors of the three first Centuries, there is no one who is more to be respected for his Sanctity, his Wisdom, and the Beauty and Solidity of his Writings, than the Great St. Cyprian, Bishop of Carthage. He was an African, and taught Rhetorick with Reputation before he was a Christian. He was converted by one Gecilius a Priest, whose Sirname he afterwards took. After he was ordain'd Priest, he was made Bishop of Carthage, upon the Death of Donatus in the Year 248, by the Suffrage of the Clergy and People of Carthage. His Election was confirm'd by a great Number of Bishops who were then at Carthage. The Persecution of Decius beginning two Years after, the Pagans often demanded him with popular Outcries, to expose him to 'Twas this that obliged him to retire from Charthage, however without neglecting his Flock, which he conducted and taught by his Letters from the Place of his Retreat. When the Persecution abated he returned, and made Rules about the Penance of those who had fallen away during the Persecution. He held several Councils, as I have already told you, and had, as I faid, a Contest with Pope Stephen about the Baptism of Hereticks. At the beginning of Valerian's Perfecution, in 257, he was banish'd the thirtieth of August to Cirtha, a City ten or twelve Leagues distant from Carthage. After he had lived there eleven Months, he was recalled by the Proconful Galerius Maximus, who order'd him to live in the Gardens which he had near Carthage. Afterwards that Proconful caus'd him to be apprehended and brought before him, and condemn'd him to have his Head cut off, which was accordingly executed in the Year 258. We have eighty one of St. Cyprian's Letters, and some Writings upon divers Points of Religion, viz. a Treatife of the Vanity of Idols, against the Heathens; three Books of Testimonies of Scripture, about the Truths of the Christian Religion, directed to Quirinus; a Treatise of the Behaviour of Virgins; a Work upon those who had fallen away in the time of Persecution; a Writing

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a Writing concerning Unity of the Church; an Explication of the Lord's Prayer; an Exhortation to Martyrdom; a Treatife of Mortality, written in the time of the Plague; a Writing directed to Domitian Judge of Africk, in favour of the Christians; a Treatise of Works of Mercy and Charity; and Discourses upon Patience and Envy. All these Works are written with a great deal of Eloquence, and are full of noble Sentiments of Religion; they are very useful for learning the antient Discipline of the Church, and the pure Morality of the Gospel. His Life was written by Pontius his Deacon; and we have very antient Acts of his Martyrdom.

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The Eastern Church had at that time several Bishops. who might be compar'd with St. Cyprian; as St. Gregory Bishop of Neocasarea, sirnamed Thaumaturgus, because of the many Miracles which he wrought, who retired as well as St. Cyprian during the Persecution of Desius. has left fome Works that don't want Eloquence, and a Canonical Epistle. St. Dennis, Bishop of Alexandria, whom St. Basil calls a great Canonist, who wrote a great Number of Letters, like St. Cyprian, concerning Discipline, and compos'd many other Works against the Hereticks. He was an Exile for the Faith during the Perfecutions of Decius and Valerianus. He attack'd the Error of Nepos touching the Reign of Jesus Christ for 1000 Years upon Earth, condemn'd the Error of the Sabellian, and wrote to the Council of Antioch, that was held in the Year 264, a Letter against Paulus Samosatenus. We may join to these two, Firmilian Bishop of Casarea in Cappadocia, who was esteemed for his Learning and Prudence: He wrote, as I have told you already, a Letter to St. Cyprian, about the Baptism of Hereticks.

St. Athanasius quotes also one Theognostes of Alexandria, who wrote seven Books of Hypotyposes, or Instructions about the Mysteries of Religion, and especially about the Trinity, whereof Photius has given us an Ex-We have a Treatise of Anatolius Bishop of Laodicea about Easter. Victorinus Bishop of Petaw in Pannonia, has made a Commentary upon the Apocalypse: Catechist of Alexandria, was call'd the young Origen, Vol. II.

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because of his Commentaries and Homilies upon the Scripture. About the end of the Century, Methodius Bishop of Tyre, who suffer'd Martyrdom in the Year 303, under the Persecution of Dioclesian, compos'd the Feast of Virgins. The Martyr Lucian signaliz'd himself by a new Edition of the Version of the Septuagint, and by some other Writings. Arnobius and Lactantius might be join'd to these Authors, (tho' they did not write till the beginning of the fourth Century.) because their Writings were compiled against Paganism.

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CHAP. VII.

An Abridgment of the Doctrine, Discipline and Morals of the three first Centuries.

Matters of Fact are not the principal Things which are to be enquired into in Fact of are to be enquir'd into in Ecclefiastical History; the Doctrine, Discipline, and Morality of the Christians, are of much greater Importance. As to the Doctrine of the Church, it has always been the fame, and will be fo to the end of the World. As it is impossible that there should cease to be a true Church, so it is impossible but the true Church should teach the Doctrine of JESUS CHRIST. For if it should teach a Doctrine different from that of JESUS CHRIST, or did not teach the Doctrine of JESUS CHRIST, it would cease to be the true Church. JESUS CHRIST taught his Apostles all the Truths necessary to be believed, the Apostles publish'd them through the who e Earth, and taught them to all the Churches in the World, the Doctrine whereof has always been the same in the Articles This Doctrine has always been preferv'd in the Church, which is the Pillar and Foundation of Truth. Tis true, the same Terms have not been always in Tife; and before the Rife of Herefies, all due Precautions were not taken in speaking of Mysteries, which

were taken after that the Hereticks attack'd them; but the main of the Doctrine has always been the same in the Articles of our Faith. It must be own'd likewise that some Errors were very common even in the first Ages of the Church, that were afterwards rejected; but they don't affect the chief Articles of our Faith, nor were they ever look'd upon as the Doctrine of the Church, but as very common Opinions. This is what the first Christians believed, and what we believe to this

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They taught that the Principles of Faith were the holy Scriptures and Tradition; that Mysteries were to be believed, though they could not be comprehended. They spoke of the Nature of God, and his Attributes, in a most excellent manner. They believed him Invisible, Eternal, Incorruptible, &c. They often spoke of his Providence, Power, Goodness, Mercy, Justice. They baffled the false Divinities of the Heathens, and the Errors of the Hereticks, who admitted many Sovereign and Independent Beings. They prov'd that God created all Things, and Matter it felf, which was not Eternal. They own'd the Trinity of three Persons in one only God; the Divinity and Eternity of the Word and the Holy Ghost. They said that the Word was from all Eternity in God, as a distinct Person; that by him God created the World, and governs it; they conjectured that it was the Word that appear'd to the Patriarchs, under different Representations. They believed that 'twas he who was incarnated; that Jesus CHRIST was that Word made Man, both God and Man together, made up of two entire and perfect Natures in one only Person; that he had a Soul and Body like ours; that he affumed that Body in the Womb of the Virgin Mary; that his Flesh was real; that he suffer'd, and actually died; that he became Man to fave Men who were loft by the Sin of the first Man; that he came to teach them the Truth, and fet them an Example, and to redeem them by his Death; that he descended into Hell, and rose again; that he will come at the Day of Judgment to judge all Men; that he will condemn the Wicked to eternal Punishments, and reward E 2 the

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the Righteous with eternal Happiness, after having rais'd again both the one and the other. All the Fathers that I have mentioned to you made Profession of this Faith, and affirm that this is the Doctrine which all the Churches in the World received from the Apostles, and that it was necessary to believe it, in order to be a Christian. They acknowledged that the Nature of Man was fallen from its first State; that tho' it was free, yet it had need of God's Assistance, or of Grace, in order to do Good. They spoke of the Necessity and Effects of Baptism: They attributed to the Imposition of the Hands of Bishops, the Virtue of making the Holy "Ghost descend invisibly upon the baptized; they maintain'd that the Church had the Power of restoring those who repented of their Sins; they never doubted but the Eucharist was the Body and Blood of Jesus Christ, and called it by his Name; they prais'd Virginity, without blaming Marriage; they honour'd Martyrs; they spoke of the Virgin Mary with a great deal of Respect. This is an Abridgment in part of the Doctrines taught by the Fathers in the three first Centuries. ny believ'd, after Papias, the Reign of Jesus Christ upon Earth for 1000 Years; but that Opinion was never look'd upon as a Doctrine of Faith. Some thought that the last Judgment would happen very soon: Most of them believ'd that the Souls were not entirely happy or miserable until that Day, altho' they suffered Punishments before-hand, or were at Rest in proportion to the Good or Evil they had done in the Body.

I cannot say the same of the Discipline of the Church, that I have said of its Doctrine, viz. That it has always been the same at all Times, and in all Places; because 'tis certain it was different in several Churches, and has been liable to change from time to time. Nevertheless, the antient Discipline is the Foundation of ours, and although the outside may have been changed, the Spirit of the Church is still the same. The Discipline observed in the three sirst Ages of the Church was very simple, and had scarce any other Decoration but what it had from the Sanctity of the Manners and Lives of the sirst Christians. They assembled on the Lord's

Day

Day in Places appointed for Common Prayers: The Bishop, or, in his Absence, the Priest presided in that Assembly; there the holy Scripture was read, and oftentimes the Bishop preach'd the Word of God. They celebrated in those times, with great Solemnity, the Feafts of Easter, Christmas, and Whitsuntide; they did not pray kneeling, on the Lord's Day, nor from Easter to Whit suntide; they commonly turn'd towards the East when they pray'd. The Places where they affembled were always plain and without Ornaments. The use of Images was not yet very common. They oftentimes had Repafts, which they call'd Agapa, where all Christians were welcome. They prayed for the Dead,... made Oblations for them, and celebrated the Sacrifice of the Mass in memory of them. The Christians gave one another the Kiss of Peace, call'd themselves all Brethren, and often made the Sign of the Crofs. They prayed to the Martyrs, celebrated the Day of their Death with Joy, and were convinced that they prayed for the Living. They baptized, with some Ceremonies, those who were instructed and tried in the Christian Religion; during the time of their Instruction they were call'd Catechumens. They plung'd those three times in the Water whom they baptized, and invok'd the holy Trinity. Baptism was not solemnly adminifired except at Easter and Whitsuntide; they anointed the baptized with Oil after their Baptism, and to some Churches they gave them Oil and Honey to take inwardly; then the Bishop laid his Hands on them, to confer the Holy Ghost upon them. Baptism was not repeated, unless it had been administred by some Hereticks in the Church. When Christians after their Baptism fell into Crimes of which they were convicted, or confess'd them to their Priest, they were laid under Penance, that is to fay, deprived of the Communion of the Church, excluded from the Affemblies of the Faithful, and obliged to fast, mortifie, and humble themfelves even publickly at the Church Door. There was a time when, in fome Churches, Communion was not granted to those who had fallen into the Sins of Idolatry, Homicide, and Adultery; but they abated afterwardswards as to Adulterers and Homicides, and at last as to Idolaters, who were received into Favour either at Death, or after long Penance. Sometimes Penances were shortned upon the Recommendation of Confessor. The Clergy that had fallen into Sins, were not only deprived of their Ministry for ever, but even laid under publick Penance, at least in some Churches. Those who had done publick Penance were never admitted among the Clergy: This Penance was not granted more than once. They excommunicated Hereticks, Disturbers of Discipline, and such as led a disorderly Life. He that was excommunicated by his Bishop, could not be

receiv'd into Communion any where.

The Matter of the Eucharift was common Bread, and Wine mix'd with Water: The Believers made this Oftering: The Priest or Bishop who presided in the Asfembly recited Prayers over the Bread and the Cup. After those Prayers were ended, they divided the Bread into Morfels, the Deacons distributed it to those that were present, and likewise gave them of the consecrated Wine. The Christians received both with Respect, protesting that they received the Body of JESUS CHRIST: They likewise gave the Eucharist to Children under the Species of Wine. They commonly took it in a Morning; they call'd the Celebration of the Eucharist a Sacrifice, and the Priest recited several Prayers before and after the Confecration of it. The Believers received the Eucharist very often, and commonly as often as they met together; but they were persuaded, that in order to receive it worthily, and in a profitable manner, it was necessary to live holily, and according to the Maxims of the Gospel. Marriage was celebrated in the presence of the Priest, and was confirm'd by an Oblation: Second Marriages were odious, and some even condemn'd them.

They were very careful to chuse Ministers whose Life and manners were blameless. After the Death of those who were appointed by the Apostles, the People chose them The Bishops were above the Priests: The Bishops were ordain'd by several Bishops, who laid their Hands on them, and the Priests by the laying on of the

Hands

Hands of the Bishop and the Clergy. The Deacons appointed in the time of the Apostles, had from the beginning of the Church the Administration of facred Things. Deaconnesses are also very antient: The Sub-Deacons, and other inferior Orders, were inflituted afterwards. They granted to the Bishops civil Metropoles, Prerogatives and Rights over the Churches of the Province depending upon the Metropolis. The Churches of Rome, Alexandria, and Antioch, were look'd upon as the First, and their Bishops enjoy'd great Prerogatives. The Church of Rame founded by St. Peter was look'd upon as the first of all, and its Bishop as the first Bithop in the World. He was confulted by the rest, and his Opinion was of great Weight, altho' he was not believed to be Infallible. The Decifions of Councils were much regarded, and the Opinion of the Universal Church, i. e. of all the Churches, pass'd for an infallible Rule of Faith. Those who were separated from the visible Society of the Church, were look'd upon as Perfons out of the State of Salvation. The Priests were not diffinguished by their Habits, but by the Sanctity of their Lives. They administred the Sacraments for nothing; they had not as yet any fettled Tithes, but the People maintain'd them voluntarily. The Charities that were given them, were common among the Priefts and Bishops who had the Administration of them. The Offerings were for the Poor. The Pastors did not quit the Flock committed to them, but upon Necessity, and with Regret, and diligently acquitted themselves of the Duty of their Ministry. It was unlawful to remove from one Church to another, thro' a Motive of Interest or Ambition. It was permitted, at least in the Greek Church, to Priests to keep the Wives which they had married before they were ordain'd, but not to marry after their Ordination. Monks were not yet establish'd, but there was abundance of Men and Women among the Christians, who liv'd in Celibacy, and led a very austere Life. Persecution made some of them to retire to Solitudes. There were young Maids, in the third Gentury, that engag'd themselves to keep their Virginity their whole Life.

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All Christians did not eat the Flesh of Beasts that had been strangled, nor Blood, nor things that had been offered to Idols. They fasted before Easter, some a longer time, some a shorter, according to the different Customs of the Churches: Beside this, they commonly fasted on a Wednesday and Friday only till the Hour of None; and some spent those Days in Prayer, which was called Station. They likewise sasted and mortised themselves in publick Calamities, and when they were in Penance: They believed it was unlawful to sast on Sundays, and from Easter to Whitsuntide. They buried the Bodies of the Dead in the Earth, and did not approve of the Custom of burning them.

These are the principal Points of Discipline in the Primitive Church. However we must not persuade our selves that all these things were practised in all Churches, and in all times of the three first Centuries. Some of them came up only in the third Century, and others

were only observed in some Churches.

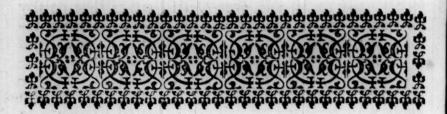
The Morality of the Gospel was as immutable as its Doctrine; but the former had this Advantage, that altho' there were too many bad Christians who liv'd in a Course contrary to the Rules of the Morality of the Gospel, yet there were none in Antiquity (if we except some Hereticks, who were only half Christians) bold enough to overturn those Rules, and publish opposite Maxims; for there was scarce ever any Dispute in the Church about Morality. They follow'd literally the Precepts of the Gospel, and exhorted all Believers to imitate the Life of Jesus Christ, as the Model which they were to follow.

I should never have done if I would recite all the Principles of Morality which the Fathers taught. I shall only tell you that they persuaded the Believers not only to observe the Precepts of the Decalogue, and the Law of Nature, but commanded them to embrace the Perfection of Christian Morality. They taught them that the most acceptable Sacrifice they could offer to God, was to give him their Heart: That in order to be Righteous, they must love him above all things: That those who acted only through a service Fear were

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not yet truly Righteous: That they ought to fuffer all conceivable Pains, and even Death, rather than do any thing that might give ground to believe that they renounced the Religion of JESUS CHRIST, or despis'd it: That they ought to love their Neighbour as themfelves, and to affift and ferve him; not to do Evil to any one, to render Good for Evil, and wish well to those who persecute us. They exhorted Christians to give much Alms; to vifit the Poor, the Sick, and those who were in Prison upon account of Religion. They recommended to those who were Powerful and Rich, to employ their Superfluities in those Offices; to use the World so as not to be tied to it. They taught them that they were to avoid not only finful Pleasures, as Debauchery, and all fuch as are dangerous, as Shows and Comedies; but also unprofitable Pleasures, that have no other end but the fatisfying the Senses. That they ought to be contented with Necessaries, without passionately feeking after that which only tended to Pleasure and Luxury: That Christian Wives and Maids ought to be extremely modest in their Apparel. They recommended to Christians to have a great deal of Respect for the Emperors and Magistrates, and for Secular Powers. They commanded Wives to love their Husbands, and Husbands to treat their Wives with Sweetness and Gentleness; Children to obey their Parents, and Servants their Masters; Parents to take care of their Children, and to rebuke them without Bitterness. They would have all Believers to be subject to their Pastors, and the Pastors have a great deal of Zeal and Charity for them. In one word, they prescrib'd to Christians all the holy Rules and Maxims of the Gospel, and exhorted them to lead a Life conformable thereto. What is most wonderful is, that the excellent Morality was not only in the Mouths and Writings of the Primitive Christians, but likewise appear'd with abundance of Lustre in their Lives and Actions.



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HISTORY

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Fourth CENTURY.

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CHAP. I.

The State of the Church during the Fourth Century.

The Persecution of Dioclesian.

HE Church at the Beginning of the Fourth Century enjoy'd some Rest from the Reign of Gallienus b. Aurelian, who was minded to persecute the Christians, did not publish any Edicts against them; or if he did, they were not put in Execution. Under the following Emperors, Tacitus, Florianus, Probus, Carus, Carinus and Nu-

^{*} Enfeb, hift. 1. 7. 6, 20,

Lactant de mort, pers. n. 6.

merianus, the Church was in Peace. This Peace was not interrupted for many Years of Dioclesian's Reign, . who was declared Emperor in 284, and took Maximilianus Herculius for his Colleague in 286. c Those two Emperors govern'd the Empire alone for some Years, but finding themselves straighten'd on all sides by the Revolts of their Subjects and foreign Wars, they made two Cafars, Constantius-Chlorus, Constantine's Father, and Galerius Maximianus, sirnamed Armentarius. d Eusebius informs us that the Church was then in a profound Peace; that the Christians made publick Profession of their Religion, that a great Number of the Heathens embraced Christianity; that there was a great many Churches in all Cities; and that the Assemblies of the Christians were so numerous, that they were forc'd to pull down the old Churches, and build more spacious ones: That the Bishops were lov'd and honour'd by the Officers and Governors of Provinces; that the Emperors themselves shew'd Affection for the Christians; that they were allow'd to be at Court, and left in Offices; that the Wives, Children, and Domesticks of the Emperors and great Men were Christians: In fine, that the greatest part of the Subjects of the Empire had abandon'd the Worship of the false Gods, to embrace the Christian Religion.

'Tis thought that the Picture which Eusebius draws of the State of the Church, during the first eighteen Years of the Reign of Dioclesian, rather represents the East than the West; because the Martyrologies make mention of many Martyrs in Gaul, who could not have fuffer'd after the Persecution was declar'd, fince Gaul, being under the Dominion of Constantius-Chlorus, was free from Perfecution. 'Tis faid that Maximianus coming to Gaul in the Year 286, put to Death a whole Legion that was commanded by St. Maurice, because it was wholly made up of Christians. 'Tis faid that he immediately fent Rictius Varus, famous in the Martyrologies, under the Name of Rictiovarus, who condemn'd to Death an incredible Number of Christians in Gaul. We likewise find

[·] Euseb. 1, 8, c. 2, 3, & seq. d Euseb. 1. 8. c. I.

that the famous St. Sebastian suffer'd Martyrdom at Rome in 285 or 286, and some other Martyrs were put to Death in that City, before the Persecution was declar'd. But 'tis surprizing that neither Eusebius, nor the Author of the Book concerning the Death of the Persecutors, who is thought to be Lattantius, Contemporaries, had no knowledge of so remarkable Facts, or that having knowledge of them, they should speak as they did of the Church, as enjoying a prosound Peace and an entire Liberty. How can we reconcile that Good-will, which they say the Emperors had for the Christians, with the unheard of Cruelties exercis'd in Gaul, by the Orders of Maximian, and at Rome by the Command of Dioclesian.

e Credible Historians tell us, that it was the Emperor Galerius, who first began to persecute the Christians, after his returning victorious from Persia in 297. The Hatred which his Mother inspired into him against the Christians, made him that he would neither suffer any of them in his House, nor in his Army. He depriv'd them of the Offices which they had about him, and gave out Orders to oblige the Christian Officers and Soldiers, either to renounce their Religion, or quit their Offices and Service. f The General Veturius was charg'd to perfecute the Christian Soldiers in the Year 302. The Emperor Dioclesian was at the same time irritated against the Christians: He ordain'd that all of them who were about Court should facrifice upon pain of being beat; and order'd his Commanders to oblige the Soldiers to facrifice, upon pain of being remov'd from their Military Posts. His Wrath, adds Lactantius 8, went no farther at that Time, nor did he any thing more against the Christian Religion; h but afterwards Dioclesian and Galerius meeting at Nicomedia, a City of Bithynia, there they pass'd the Winter, considering of Means how to exterminate the Christians. i Dioclesian oppos'd it a long time; but at last the Persecution was resolv'd on. The

Last. de mort. perf. n. 9, & 11.

bift. c. 4.

Last. in l. de mort. perf. n. 10.

Last. in l. de mort. perf. n. 10.

Last. l. 8. c. 2, 5, & 6. Const. Orat. ad SS. Coetum, c. 25.

Last. it. n. 12.

twenty third of February 303, was the Day pitch'd upon to begin it. The Church of Nicomedia was pillag'd and demolish'd, and the next Day the first Edict against the Christians was publish'd: It contain'd, That all of that Religion should be depriv'd of their Offices and Dignities; that of whatever Rank or Quality they were, they shou'd be put to the Rack; that all manner of Actions might be laid against them, and that they, on the contrary, might not commence any Suit either Civil or Criminal against any Body; that they shou'd neither complain, nor be heard; that People of Quality, making Profession of the Christian Religion, shou'd have a Mark of Infamy put upon them; that fuch of them as were Slaves should not obtain their Liberty; that their Churches should be pull'd down; that the Sacred Books shou'd be burnt; that the Places and Assemblies of Chriflians, and the Goods which the Churches poffes'd, shou'd be confiscated; and that the Christians shou'd no longer be capable of holding Affemblies. This Edict was no fooner put up, and publish'd in the City of Nicomedia, but a Christian tore it to pieces; that Christian was immediately apprehended, brought before the Emperors. and condemn'd to be burnt. k Galerius, not yet fatiffy'd with this Edict, endeavour'd to animate Dioclesian against the Christians. In order to irritate him, he caus'd his own People to fet fire to his Palace, and laid the blame of it upon the Christians, and gave out that they had a mind to have burnt both the Emperors, in concert with the Eunuchs of the Palace. Dioclesian enrag'd against them, began to exercise his Cruelty against those of his Court, and put many of them to Death by Fire and Sword. Fire being fet a fecond time to the Palace. Galerius retir'd, and Dioclesian persecuted all the Christians of Nicomedia. 1 Anthemus, who was Bishop of that City, had his Head cut off: The Priests and Ministers were brought to Punishment, and those of the Laity who were Christians, were thrown into Prisons, and constrain'd to sacrifice, or led to Punishment. m Dio-

k Id. n. 13.

¹ Euseb. l. 8. bift. c. 6. & II.

m Opt. 1. 4.

clesian wrote to Maximianus Hercules and Constantius, to exercise the same Cruelties against the Christians. Maximianus willingly executed those Orders in Italy and Africa. Constantius who reign'd in Gaul, did not act fo against the Christians; n he only suffer'd the Churches to be pull'd down, but he would not allow any Violence to be done to Persons. The Edict which ordain'd the demolishing of Churches, was publish'd in Egypt and Palestine about Easter, and was executed in some Places. It was likewise publish'd, tho' later, in Africa and Rome, and in all the Western Provinces. O The Emperors issu'd out a fecond one afterwards, importing that the Bishops, Priests, and Deacons should be put in Prison, and constrain'd by all forts of Methods to facrifice to Idols. the fecond Year of the Perfecution, there was an Edict given forth, ordaining the fame things against all Chriflians. This Edict was publish'd in the Beginning of the Year 304. P Then the whole Extent of the Roman Empire, from the East to the West, excepting Gaul, was expos'd to the Fury of Dioclesian, and the two Maximians, who like three wild Beafts tore it to pieces in all Parts, both by themselves, and by their Officers. It wou'd be impossible to relate how many forts of Torments the Governors and Magistrates made use of to make the Christians renounce their Religion, and how much the Martyrs fuffer'd in all the Provinces of the Empire. Sometimes they took away their Lives at one Blow; at other times they made them endure severe Torments before they brought them to Punishment; in some Places they maim'd them. There were fome Governors who endeavour'd to win them by Mildness; a kind of Perfecution abundantly more dangerous, and which caus'd many to fall away.

4 Dioclesian and Maximian abdicated the Empire in the Month of June, 305, after having made Severus and Maximianus Casars. This Change of the Empire likewise produc'd a Change in the Affairs of the Church.

n Euseb. l. 8. c. 13, & 14.

[·] Euseb. hift. 1, 8, c. 6.

P Latt. de mort. perf. n. 10.

² Euseb. hift, 1. 8. c. 13. & in Suppl. ejusd.

The Perfecution abated in Italy and Africa, but it grew hotter in the East, in all the Countries which were under the Dominion of Galerius and Maximian, who perfecuted the Church with more Cruelty than ever Dioclesian had done. r They publish'd new Edicts whereby they condemned all Christians to Death, and granted Life to none but to fuch as polluted themselves by eating Meats that had been offer'd to Idols. s Palestine suffer'd more than any other Province by the Persecution of Maximian. It lasted in the East for ten Years, till-Maximian revok'd it in 312, after Constantinus had overcome Maxentius. Constantius dying the twenty fifth of July 306, Constantine his Son was proclaim'd Augustus by the Army, and three Months afterwards Maxentius, Son of Maximian Hercules, affum'd the fame Titles, and feiz'd Rome and Italy. He publish'd an Edict to stop the Persecution against the Christians. Maximian Hercules took the Title of Augustus again, but was soon obliged to quit it. Severus was kill'd in 307. Maximinus took the Title of Augustus, and Galerius declar'd Licinius, his old Friend, Emperor. During these Revolutions the West was in Peace, but the Persecution continu'd in the Countries under Maximinus. t In fine, in the Year 311, Galerius pass'd an Edict whereby he allow'd the Christians to make publick Profession of their Religion, and to hold their Assemblies. This Edict was publish'd in all the Provinces of Asia. Maximinus suppressed this Edict. but he gave Orders to the Judges of Syria and Egypt, not to do any thing more against the Christians.

vided their Dominions. The latter renew'd the Perfecution against the Christians; he forbid their Assemblies, chas'd them out of the Cities, prohibited all Exercise of their Religion, and re-establish'd Paganism in all the Provinces under his Dominion. W Maxentius was defeated by Constantine, and was drown'd in his Return to Rome, the twenty eighth of October, 312. * By his Death Con-

Euseb. in Chron. Aurel Victor. 5 Euseb. l de Martyr. Palast. & l. 8. c. 16. 5 Euseb. hist. l. 8. c. 17. & in Suppl.

[&]quot; Euseb. l. 9. c. 4, & 5. " Euseb. hift, l. 9. c. 9, & 16.

Enfeb. 1. 9. c. 9.

stantine became Master of all the West, and uniting himfelf to Licinius, he restor'd Peace to the Christians; and Maximinus was oblig'd a little before his Death to allow them the free Exercise of their Religion. He dy'd in the Month of August 313, and the Persecution was at an end. J Licinius, altho' a Heathen, left the Christians in quiet; but falling out with Constantine, who was their declar'd Protector, he expell'd them from his Palace, and forbad the Bishops to hold Synods. He likewise forbad the Christians to assemble for Prayer in the Cities; he shut up and pull'd down the Churches; and persecuted the Christians and put the Bishops to Death. But being overcome and firangled at Nicomedia in 320, the Eastern and Western Empires were united under the Dominion of Constantine, who made the Christian Religion flourish through the whole Empire.

CHAP. II.

The State of the Church under Constantine and his Successors.

under Constantine, who was the Son of a Father who had been favourable to the Christians. He was born at Naissa, the twenty seventh of February 274. He was brought up at the Court of Dioclesian; and when that Emperor abdicated the Empire, Galerius kept him with him, on pretence of honouring him, but in effect to have him as a Hostage. Enraged that Galerius created Severus and Maximinus Casars to his Prejudice, he retir'd in 305, and came to his Father Constantius in England. He found him sick of the Distemper whereof he dy'd the 16th of July 306. Constantine was proclaimed Emperor by his Army. Soon after he declar'd War against

[?] Eufeb. bift, l. 10. c. 8.

Maxentius the Son of Maximianus, who had poffes'd himself of Italy. a'Twas in this War that 'tis said he faw in the Heavens a Cross of Light with this Inscription, By this Sign thou shalt overcome; and that JESUS. CHRIST appear'd to him afterwards while he was afleep. and commanded him to make a Standard in Form of a Crofs; which he did, and put upon it the Sign of the Cross. He gain'd the Battel against Maxentius, and put the Standard as a Trophy in the middle of Rome. So visible a Protection of JESUS CHRIST, engaged Conflantine to get himself instructed in the Christian Religion, to embrace and maintain it. He made many Edicts in favour of the Christians. He first granted them the free Exercise of their Religion, and restored their Churches to them; and then he conferr'd many Privileges upon them. He exhorted all his Subjects to quit Paganism, and embrace the Religion of JESUS CHRIST. He order'd most of the Temples to be shut up and thrown down, appointed the Celebration of the Lord's Day through the whole Empire, order'd magnificent Churches to be built, endow'd them, granted Immunities and Privileges to the Clergy, gave great Authority to the Bishops; enter'd himself into the Disputes that were amongst the Christians, in order to appeale them, or have them decided in Councils, as you will fee in the Sequel. b He discover'd the Sepulchre of JESUS CHRIST at Jerusalem, and caus'd a magnificent Church to be built there, as well as at Bethlehem. Helena his Mother went into Palestine on purpose to see the holy Sepulchre, and take care of the building of the Churches. She found the Cross on which CHRIST suffer'd. He publish'd several Laws against Hereticks. c In short, he did so many things for the Christian Religion, that he had good Reason to give himself the Title of Bishop of the Church. as to the Exterior. However he had the Misfortune in the end of his Days to be prejudic'd by that Party of Bishops that were favourable to Arius, altho' he always detested the Doctrine of that Heretick: But what is

[·] Eufeb. l. T. de vit. Conft.

^{· 16. 1. 4.} c. 24.

b Id. ib. l. 3. c. 27.

most furprising, is, that as much Christian as he was, he was not baptiz'd till the end of his Life. When he found himself ill, he made the Bishops lay their Hands on him, in order to be put in the Rank of the Cateshumens, in the Year 337. He was baptiz'd some Days after in the Suburbs of Nicomedia by Eusebius Bishop of that City, as all the antient Authors affirm with one confent. Thus the History of his Baptism at Rome by Pope St. Sylvester is a mere Fable. Constantine dy'd the twenty

fecond of May, 337.

d His three Sons Constantinus, Constantins and Constans fucceeded him, and divided the Empire amongst them. They were all three Christians, and continu'd to protect Christianity. Constantine attack'd his Brother Constans, and was kill'd in the Quarrel. Thereby Constans remain'd Master of all the West, and Constantius of the East. The former was disposses'd and put to Death in 350 by the Tyrant Magnentius, who took Possession of the Empire of the West. He having been defeated in the Battle of Mursia, the twenty eighth of September 351, was chas'd out of Italy, and thut up in Gaul, where he kill'd himfelf the second of August 353. Constantius remain'd sole Master of the whole Empire. This Emperor occasion'd a great many Evils in the Church, by favouring the Party of the Arians, and causing abundance of Councils to meet to overthrow what had been decided in the Council of e Nice, and banishing the Orthodox Bishops. He dy'd in 361.

His Successor was Julian Son to Julius Constantius, Brother to Constantine, sirnam'd the Apostate, because the forsook the Christian Religion. Paganism, which was almost destroy'd under the Reigns of Constantine and Constantius, began to lift up its Head under Julian; for that Emperor openly declar'd himself for the Worship of the false Gods, open'd the Temples of the Idols that remain'd, rebuilt those that had been pull'd down, and re-establish'd the Worship and Superstition of the Pagans throughout the whole Empire. He perswaded, by his

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d . Id. ib. l. 45. c. 51.

[.] Socrat. 1. 3. hift, c. I. Amm, Marcellin, 1. 21. 6 22.

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Example and Exhortations, the Magistrates and People to embrace Paganism: However he made no Edicts against the Christians, nor did he persecute them openly: But in order to weaken and destroy them by little and little, he made use of Means so much the more dangerous the less they appear'd so. He recall'd all those who had been banish'd under Constantius for Disputes in Religion; allow'd all Sects of the Christians the free Exercife of their Religion; depriv'd the Christians of Employments and Offices, and banish'd them from his Court; gain'd over a Party of Officers and Soldiers; took away the Cross from the Standard, favour'd the Cities that declar'd against the Christians, and maltreated those who appear'd to have the greatest Warmness for them. He forbad the Christians to teach the Belles Lettres, and the Sciences, deprived the Clergy of the Privileges which Constantine had granted them; protected the Jews, and made use of all manner of Artifices and Tricks to bring the Christians over to Paganism. He likewise suffer'd and authoriz'd the Governors that perfecuted the Christians, and forbore to punish the popular Seditions in which they were massacred. The Prefects of Rome put many to Death; there may likewise have been some Martyrs in Gaul. In the East many Christians suffer'd much by the Violence of the Mobb, who infulted them a thousand times, profan'd and burnt their Churches, pull'd down their Tombs, maltreated the Bishops and other Christians, and massacred them without fear of Punishment. Julian himself, in his Journey to Constantinople, condemn'd many Christians to divers Punishments, and to Death, upon several Pretences. He shut up and plunder'd the great Church of Antioch, and apprehended many Christians; in fine, he was refolv'd, if he return'd Conqueror from the Persian War, to destroy Christianity entirely, put all the Christians to Death, and abolish their very Name. But God preserv'd the Church from fo great a Misfortune. f Julian advancing with his Army into Persia, was attack'd by the Persians, and in the Action receiv'd a Wound, of which

[!] Socrat. l. 3. c. 21, Amm. l. 25.

he dy'd the twenty sixth of June 363. After his Death Jovian, who was declar'd Emperor, being a Christian, restor'd Peace to the Church, and declar'd for the Orthodox; but his Reign was not of long Duration. Vazlentinian succeeded him the twenty sixth of February 364, and made Valens his Partner in the Empire the twenty ninth of March following. Valens, who had the East for his Share, favour'd the Arians, put away the Bishops who had been banish'd under Constantine, and persecuted the Catholicks, while in the West they enjoy'd Peace under the Empires of Valentinian and his Son Gratian, and Valentinian the Second. After the Death of Valens the Catholick Church enjoy'd a prosound Peace, under the Reign of Theodosius, and of his Sons Arcadius and Honorius. In that time Paganism was almost entirely destroy'd

throughout the whole Roman Empire.

After having spoken of the Establishment of Christianity in the Roman Empire, we are now to enquire in what manner it pass'd into the Countries which were not subject to that Empire. It was establish'd a great deal later in the Countries which did not belong to the Empire, than in those which were under the Dominion of the Roman Emperors: For altho' it cannot be deny'd but there were Christians in those Places in the very first Ages of the Church, yet we don't find that there were Christian Churches establish'd out of the Roman Empire, before the fourth Century. Persia is one of the first Kingdoms out of the Roman Empire, that receiv'd the Light of the Gospel; perhaps there were some Christians there as early as St. John the Apostle's time, fince, according to St. Augustin 8, his first Epistle is directed to the Parthians. Bardesanes, who flourish'd in Mesopotamia the end of the second Century, writes that there were Christians in his Time in the Country of the Parthians, of Medes and Persians, as far as Bactria. In the beginning of the fourth Century. St. James of Nisibia went from Mesopotamia into Persia, to visit the Christians there, and to make new ones. The Christian Religion was spread there as early as the Council of Nice

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⁸ S. Aug. Quaft. Evang. 1, 2.

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in 325. Adiabene was almost all Christians. h Constantine was very glad to hear fo good News; and Sapor King of Persia having sent Ambassadors to him about the Year 332, to make an Alliance with him, he wrote a Letter to that King of Persia, wherein he prays him to grant his Protection to the Christians that were in his Kingdom. i Nevertheless there arose a Persecution in Perha against the Christians, which was raised by the Magi, who accused Simeon Arch-bishop of Seleucia and of Ctesiphon of favouring the Romans, who were then at War with the Persians. Sapor being enrag'd against the Chriflians upon that Calumny, burthen'd them with unfupportable Taxes, and order'd all Priests and Ministers of the Christians to have their Heads cut off, commanded their Churches to be demolish'd, and all that belong'd to them to be carry'd into the publick Treasury, and Simeon to be brought to him as a Traytor to the State and Religion of the Persians. Those Orders were executed. Simeon was taken and brought to the King in Irons. He refused to worship the Sun, was fent to Prifon, and some time after condemn'd to Death, with many other Christians. The Year following, Sapor publish'd an Edict, wherein he condemn'd to Death all that should profess Christianity. This Edict was follow'd by a general Persecution, in which a great Number of Christians perish'd. & Sapor order'd that none should be put to Death but the Chiefs of the Christian Religion, i. e. the Bishops and Priests; but the Persecution was violent against them, and did not end but with the Death of that King. Isdegerd, who succeeded to Sapor, after some others, in the Year 300, was very favourable to the Christians, at least in the beginning of his Reign; but his Son Vararanes perfecuted them cruelly, and even hinder'd them from flying from the Persecution by going out of his Dominions.

The Gospel was carry'd to the Indies by Frumentius, and Edesius, Son to a Philosopher of Tyre, called Me-

h Euseb. 1. 5. de vit. Conft. 1 Soz. 1. 2. c. 9, 10. & segq.

^{*} Soz. hift. 1. 2. c. 9. Theodor. 1. 1. c. 23, 24.

¹ ld, l. 1. c. 22, Socr. hift, l. I, c. 19. Soz. hift. l, 2. c. 24.

ropes, who having undertaken a Journey to the Indies, dy'd in Ethiopia. At first they establish'd the Christian Religion by the Credit they had with the Princes. Frumentius returning from thence, was sent back thither asterwards by St. Athanasius in the Character of a Bishop. He converted a great Number of Barbarians to the Christian Faith, and settled several Churches there. The two Kings of Auxuma were of the Number of those who became Christians.

The Goths, Natives of Scandinavia, who went into Germany, and fettled themselves beyond the Danube, received the Gospel in the end of the third Century. m One of their Bishops affisted at the Council of Nice. The Inroads which they made into Asia Minor, as far as Cappadocia, under Valerian and the following Emperors, were the Occasion of their Conversion. But as the Bulk of the Nation was yet engag'd in Paganism, those who were Christians were banish'd from their Country, under the Reign of Constantine, who placed them in several Parts of the Empire. n Of that Number was Ulphilas their Bishop. Athanarick, King of the Tervingian Goths that were nearest to the Roman Empire, put many Christians to Death on account of their Religion; but at last, weary'd with shedding the Blood of his own Subjects, he was contented with banishing them out of his Dominions. However there remain'd enough of them to keep up the Christian Religion in that Nation. O But Ulphilas their Bishop made them take the fide of the Arians, and embrace their Doctrine. We know nothing particularly or certainly about the fettling of Christianity in this Age, amongst the other barbarous Nations.

m Act. Conc. Nicen.

[&]quot; Socrat. L. 4. c. 33.

º Theodor, hift. 1. 4. c. 33.

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CHAP. III.

Of the Schism of the Donatists.

A FTER having finish'd the Plan of the State of the Church in the fourth Century, with regard to those who govern'd it, we are now, in pursuance of the Method we propos'd to observe, to speak of the Bishops of the Great Sees. However, I shall begin with the Contests that arose among the Christians, and the Sects of the Hereticks; because that is the chief Part of the History of this Century, and in relating those Contests, I shall have occasion to speak of the Bishops of the Great Sees.

P The Schism of the Donatists is the first Contest among the Christians of the fourth Century. It began in the time of the Perfecution, and divided Africa for a long while, and raifed great Troubles there. All Constantine's Authority could not put a stop to it, nor could it be appealed, either by the Vigilance of the Pastors, or the Rigour of the Laws. Christianity had been settled in Africa by the Ministers of the Word of God, who had been fent thither from Rome, after the Death of the Apostles. There it flourish'd about the end of the third Century, and the Perfecutions only encreased the Number of Christians. 9 The Edicts of Dioclesian and Maximian against the Christians being publish'd there in the Year 303, were executed with Rigour. Magistrates made a strict Inquiry after the sacred Books in order to burn them. The fear of Punishments and Death made not only many of the Laicks, but also of the Clergy and Bishops give up the sacred Books and Veffels. These were commonly call'd Traditors. Others on the contrary out of an indifcreet Zeal, decla-

P Opt. de Schism. Donat, S. Aug. in lib. cont. Donatift. de Bapt. n. 4. & alibi paffim. 9 Opt, l. I.

red publickly that they had some of the facred Books, but that they would not deliver them up, and thereby expos'd themselves to Death. The most religious and wifest were those who kept the facred Books without faying any thing of them; and who, when they were apprehended and interrogated, took care not to deliver them, and faid they would not deliver them. I Mensurius Bishop of Carthage, who was of that Party, carry'd away the facred Books, and left only certain Writings in the Church, that did not relate to Christianity. Secundus of Tigisis, Primate of Numidia, boasted that he had faid boldly, he would not deliver the facred Books, and that he would not give up to the Officers even indifferent Books, with which they would have been fatisfy'd; but he was fo far from having that Courage. that he was reproach'd with having delivered, or caus'd to be delivered, all the Copies of the facred Books in his Possession. s Paul Bishop of Cirtha and his Clergy deliver'd the Copies of the facred Books, and all the Veffels and Ornaments of their Church. Felix Bishop of Aptunges was also accused of having deliver'd the Copies of the facred Books, but afterwards this Accusation was found to be false.

The Perfecution abated in Africk as well as in the West: In the beginning of the Year 305, ten or eleven Bishops of Numidia assembled at Cirtha, to ordain a Bishop in the room of Paul who was dead. Secundus presided at that Assembly, and proposed to his Brethren, that they should justifie themselves from the Crime whereof they were accused, of having delivered Copies of the sacred Books. He interrogated six of those Bishops, who owned the Fact; but accusing Purpurius Bishop of Limes of causing Anulinus his Sister's Son to be killed, that very impudent Man defended himself by recriminating, and accused Secundus of having been a Traytor, threatning to use him ill. "Secundus finding that those accused Bishops began to murmur, and fear-

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Ep. Menj, ad Secund, in br. Coll. diei 3. n. 25.

* S. Aug. l. 4.

* Att. Conc. Cirth. ap. Aug. l. 3. contr.

Cref. 6. 24.

* Ep. Menj, ad Secund, in br. Coll. diei 3. n. 25.

ing they might do him a Mischief, after confulting the other three Bithops, who remain'd the only Judges, he declar'd that he must remit the Judgment of the accused to God, and pronounced their Abiolution. Then Secundus ordain'd Sylvanus Bishop of Cirtha, who had deliver'd the Silver Lamp in the time of Paul. He conferr'd the Order of Priesthood upon Victor, who gave twenty four Pieces of Silver for his Ordination. w This Sum was diffributed among the Bishops. All this preceded the Schism: What made it break out was this. x Altho' Mensurius of Carthage, and Secundus Primate of Numidia, were not in a good Understanding, yet they made no Schism; but after the Death of Mensurius, Cecilianus being ordain'd Bishop of Carthage, the Bishops (Numidia, to the Number of seventy, went to Carthage, accused Cecilianus of having been a Traditor, and ordain'd by Felix of Aptunges who had likewife delivered the facred Books, cited him, declar'd his Ordination void, and ordain'd Majoriaus in his Place. Three things contributed to their rejecting of Cecilianus. I. The Refentment of Lucilla a Lady of great Authority, who ow'd him a Grudge, because when he was Deacon, he reproach'd her for having kis'd the Bones of a pretended Martyr before the took the Communion. II. The Injustice of some old Men, to whom Mensurius (when he was going to Court, whither he was called by Orders from the Emperor) had trufted the Ornaments of Gold and Silver belonging to the Church, a List of which was in the Hands of Cecilianus. III. The Ambition of Botrus and Celestius, who made their utmost Efforts to be chosen Bishops of Carthage, and had been frustrated of their Hopes.

The Bishops of Numidia sent circular Letters to all the Bishops of Africa, to inform them that they had declar'd the Ordination of Cecilianus void, and had ordain'd Majorinus Bishop of Carthage. This was what divided the Churches of Africk, some remaining united to Cecilianus, and others taking part with Majorinus.

w Id. ibid. n. 26. Ed. Optat. p. 242. VOL. II.

^{*} Append, ad Act. S. Saturn, in nov.

But Cecilianus continu'd united with the Churches beyond Sea, who own'd him as lawful Bishop of Carthage; y fo that when Constantine had a mind to distribute Alms in Africk, for those Churches, he committed the Distribution thereof to Cecilianus as Primate of all Africa, spoke of his Adversaries as incorrigible, and troubling the Peace of the Church; and order'd the Proconful. and the Deputy of the Prafectus Pratorius to take Notice of their Behaviour. Anulinus Proconful of Africk communicated to Cecilianus, and the Clergy of Carthage, the Emperor's Orders. 2 Some time after, the Adverfaries of Cecilianus went to wait on the Proconful, and presented two Petitions to him; the one feal'd, which was superscrib'd thus; The Petition of the Catholick Church containing the Crimes of Cecilianus: The other open, wherein they petition'd the Emperor to let them have Judges in Gaul. 2 Constantine receiving the Instruction of the Proconful in Gaul, where he then was in 315, and the Petitions thereto join'd, named three Bishops of Gaul for Judges, viz. Maternus Bishop of Cologne, Reticius Bishop of Autun, and Marinus Bishop of Arles; on Condition that they would try that Cause at Rome with Miltiades, Bishop of that City. At the same time he fent Orders to Anulinus to acquaint Cecilianus, and his Adversaries, that they must be at Rome the second of October, to the Number of ten Bishops of each side, that so their Cause might be discuss'd and judged in a Synod. Both the one and the other came to Rome. The three Bishops of Gaul that were named Judges by Constantine came there also. b Fifteen Italian Bishops were likewife there. They met in the Palace of the Lateran the second of October, 313. Cecilianus was declar'd innocent, and Donatus Bishop of Casa-nigra, chief of the opposite Party, was condemn'd with the Consent of all the Judges, but nothing was pronounced against the other Bishops of the same Party, and they were left at Liberty to continue in their Dignitics, if they would

b Opt, wid. Aug. Ep. 43. & in brev. Collat. diei 3. n. 33.

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Fp. Conft. and Euf. Hift, 1. 10. c. 5, 6 7.

² Libell. ap. Opt. 1. 1. a Aug. Fp. 88. n. 2. Opt. 1. 1.

again join with Cecilianus; and even in the Places where there were two Bishops, the one for Cecilianus, and the other for Majorinus, he who was first ordain'd was allow'd to continue. After this Judgment, Donatus had leave to return into Africa, on Condition that he would not go to Carthage. Cecilianus was receiv'd at Brescia, and two Bishops were sent into Africa to declare of what side the Catholick Church was. They pronounced in favour of Cecilianus, but could not establish Peace. Donatus came to Carthage, of which Cecilianus being inform'd, he went thither with all speed, and thus the Di-

vision began afresh.

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c The Party of Donatus rais'd up new Troubles in Africa, and had the Boldness to accuse Cecilianus anew, faying, that the Bishops of the Council of Rome had not examin'd the Affair judicially. d The Emperor being willing wholly to clear the Matter, order'd that Information might be had in Africa, of Felix of Aptunges's ordaining Cecilianus, and call'd a more numerous Council than the former, in the City of Arles, that fo the Affair of Cecilianus might be judged anew. By the Acts of Information made by the Proconful Elianus, it appear'd that Felix had been unjustly accus'd of being a Traditor. The Council of Arles met in 314, at which were present thirty four Bishops, who examin'd anew the Cause of Cecilianus. His Accusers were heard there. He was declar'd innocent, his principal Accusers condemn'd, and those of their Party excommunicated, until they should return and re-unite with the Catholick Church. The Donatists appeal'd from that Judgment to the Emperor, who fent for Cecilianus and his Adverfaries to Milan, where he declar'd Cecilianus innocent, and his Adversaries Calumniators. He acquainted Eumalius Vicar of Africa with this Judgment, by a Rescript on the ninth of November, 316.

In the mean while Majorinus dy'd, and one Donatus, different from the Bishop of Casa-nigra, was put in his Place by Majorinus's Party, who took the Name of Donatists, from this latter Donatus, chief of their Sect, who

optat. 1. d Gest, purgat. Fel. Aprung. ap. Opt. in Append. F 2 maintain'd

maintain'd and supported it by his Credit and Writings. Constantine order'd the Places of their Assemblies to be taken away from the Donatists; but he was forc'd to moderate the Rigour of that Edick, and leave them in Quiet. The Reason that oblig'd him to act thus was, that Africa was very much divided, and that there was a great Number of Bishops of both Communions. The Donatists us'd even the Catholicks very ill where they were weakest, and possess'd themselves of their Churches. The Catholicks suffer'd those Injuries with Patience, and

us'd their utmost Efforts to restore Union.

After the Death of Constantine, Africa fell to the share of Constantius, who gave Orders to cause the Schismaticks to come to the Church again. He first made use of mild Methods to procure their Salvation; but they continuing obstinately in their Schifm, and making new Attempts against the Church, it was thought proper to employ the Secular Authority against them. Leontius and Arfaces punish'd the most turbulent of them. Some Churches were taken from them. Some were put in Prison, others were proscrib'd and banish'd. Paulus and Macarius, who were fent into Africa in 348, being irritated by the Infolence of the Donatifts, and the Fury of their Party (which were call'd Circumcellians) who exercised all manner of Violences, sent Soldiers to seize them. The Circumcellians maltreating some of the Soldiers, were attacked; and many of them were kill'd. Most of the Schismatical Bishops being struck with Fear, fled away; the more courageous were taken and banish'd to distant Countries. This Rigour procur'd the Re-union of many; but that Faction took Occasion to reproach the Catholicks with those Violences. The Peace which Macarius establish'd in Africa by this Method, lasted for about fourteen Years, under Constantius and Conflans. Donatus dy'd in Exile, before the Accession of Julian to the Empire, and Parmenianus succeeded him about the Year 350. Cecilianus had been dead three Years before, and was succeeded by Gratus, to whom fucceeded Restitutus.

Constantius being dead, the Donatists presented a Petition to Julian, wherein they demanded their antient Liberty,

Liberty, and that their Churches shou'd be restor'd. e That Emperor, who fought nothing fo much as to divide the Christians among themselves, granted them what they ask'd. In Consequence of that Edict, they re-establish'd their Affairs in Africa, and made themselves Masters of many Churches. Valentinian and Gratian made very fevere Laws against them; but Gildo, who posses'd himself of Africa in 395, was favourable to them, fo that trusting in his Protection they freely perfecuted the Catholicks. After the Death of Gildo (who being besieged by his Brother Masceziles, and abandon'd by his own People, was strangled in 398) Honorius being defirous to appeale those Disorders, made a Law the 25th of April, against such as should exercise Violences upon the Catholicks. In the mean while the Catholick Bishops us'd all forts of mild Methods to procure the Re-union of the Donatists, and offer'd them honourable Conditions, promifing to receive them into their Order; they often exhorted them to a Re-union, and propos'd Conferences with them. The Emperor Honorius on his Part made many Laws tending to the fame End, and appointed a Conference between the Catholick and Donatist Bishops, to terminate their Differences. 'The Count Marcellinus was nam'd Mediator and Judge of that Conference: It was held at Carthage in 411. After a long Dispute on both Sides, which lasted three Days, Marcellinus pronounc'd in Favour of the Catholicks against the Donatists, forbad them to assemble, and order'd that the Churches which had been refor'd to them provisionally, should be given back to the Catholicks. However he allow'd the Donatif Bishops to return home freely, on Condition that upon their Return into their own Country they would join. themselves to the Church. The Emperor Honorius having receiv'd the Acts of the Conference, and the Sentence of the Judge, made a Law the following Year (on the thirtieth of January) by which he fin'd those Donatists who would not enter into Union with the Church; and order'd that their Bishops and Clergy should

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[·] Vid. ap. August. 1. 9. P. 41. F. 3

be fent out of Africa, or banish'd. This Law made many Donatists return to the Catholick Church; but others were only the more exasperated and enrag'd against the Church. Marcellinus punish'd some of the most turbulent of them. They gave out that he was a Partizan of Heraclian, who defign'd to make himself Tyrant of Africa, and got him condemn'd by the Count Marinus, who had defeated Heraclianus, to have his Head cut off: But this did not make their Cause better. Honorius confirm'd all the Edicts made against them, and caused them to be executed by Dulcitius, whose Vigilance in punishing the Donatists with all the Severity prefcrib'd by the Laws, made many of them return, and weaken'd their Party very much. Theodosius the younger, in 428 renew'd the Laws against the Donatists; but a little after the Vandals possessing themselves of Africa, the Donatifts and Catholicks were equally ill us'd by those Barbarians.

In the mean while the Remains of the Donatifts continu'd a long time in Africa, fince there were many of them in the time of St. Gregory, and were powerful enough to disquiet the Catholicks. The Emperor Mauricius sent out Orders against them; but the Bishops of Africa complain'd they were not put in Execution.

Hitherto we have only represented the Donatifts as a Faction that separated from the Church, without taking Notice of any particular Doctrine whereby they were diffinguished. Indeed, they did not teach any thing that was directly contrary to the Creed; but they were fo rath as to affirm, That all the Churches of the World having embraced the Communion of Cecilianus, and his Party, ceased to be the true Churches of Jesus Christ: That thus the Catholick Church was only to be found among themselves; and that it was perish'd in the other Parts of the World. Being moreover very fond of the antient Doctrine of the Africans, that Baptism and the other Sacraments conferr'd out of the Church were null and void, they re-baptiz'd those who had been baptiz'd by the Catholicks; they trampled upon their Eucharist as a prophane thing: They held that the Confecrations, Unctions and Ordinations perform'd by the Catholicks

were null: They burnt, or scrap'd the Altars whi has they had made use of, as being polluted by impure Sacrifices, and broke their Cups; they look'd upon the Vows made in their Communion as of no Value: In fine, they would not communicate with them. They maintain'd that the Church ought to be made up of just and holy Men, or at least such in appearance; and that although wicked Men might lurk in the Church, yet it could not harbour such as were known to be so.

There was a Division among the Donatists. Tichonius and Parmenianus, both of 'em Donatists, had a Dispute about the Reiteration of Baptism, and there were many Parties of Donatists formed in Mauritania and Numidia. These Sects are but little known; however we hear of the Urbanists, who liv'd in a Corner of Numidia; and of the Claudianists, who united with Primianus, Successor to Parmenianus. But the two Sects that were most famous amongst the Donatifts, are the Rogatists and the Maximianists. Rogatus, Author of the Sect of the Rogatists, was a Bishop in Mauritania, and became the Head of a Party that separated from the rest of the Donatists. being persuaded that the true Church was only in his Communion. The other Donatists made Firmus, King of Mauritania, persecute them. Firmus being worsted, the Party of the Rogatians was very much weaken'd. However there were Bishops who succeeded Rogatus, who kept up the Faction.

f The greatest Division there was among the Donatists, was that of the Maximianists: This Schism began a little after the Year 391, in which Primianus was ordain'd Bishop of Carthage by the Party of Donatus, in the room of Parmenianus. He pass'd a Sentence against Maximianus, Deacon of his Church. This last being supported by a rich Woman, having gained part of the People of Carthage and some Priests, wrote in their Name to the Bishops of Africk, sent Deputies to them, and went in Person to justisse himself to some of them. The Bishops came to Carthage to the Number of forty three, and cited Primianus, but he would not appear.

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[£] Aug. Ep. 43. n. 26.

The Assembly referr'd the Matter to be judg'd in a Council more numerous, that was held a little after at Caborsussa in the Province of Byzacenum. It was compos'd of a hundred Bishops. Primianus was there charg'd with Crimes, and condemn'd the 24th of June, 394; and Maximianus ordain'd Bishop of Carthage by twelve

Bishops,

Primianus got a more numerous Council affembled at Bagais, a City of Numidia. Three hundred and ten Bishops were there, Primianus was absolved, and Maximianus was condemned, with the Bishops that had ordained him, together with the Clergy of Carthage who had affished at his Ordination. There was a Respite granted to the others who had followed his Party, 'till the 25th of December. Some united again to Primianus, others persisting in the Party they had taken, were chas'd from their Churches by the Authority of the Governors and Officers, at the suit of the Primianists.

h The Schism of the Donatists scarce extended itself beyond Africa. They sent some Bishops to Rome, who had but a few Followers, which were call'd there i Campites, Rupites, and Mountaineers, because not being able to get any Church, they were forc'd to hold their Assemblies in the Fields, or in Caverns. They sent every where People of their Sect to make Proselytes, but they did not succeed any where; and their Sect made no con-

siderable Figure except in Africa.

We have no more to add about the Sect of the Donatifts; let us now proceed to another.

Of the Arians.

The Heresie that created most Trouble to the Church in the fourth Century, was that of the Arians. Arius, the Author of that Sect, was a Priest of the Church of Alexandria, a Native of Libya Cyrenaïca. He began to publish his Errors about the Year 318. He

⁸ Aug. in Ps. 36. n. 17. 22. & Ep. 108. Ad. in Edit. nov. Opt.

p. 3 19. & seq. h Opt. l. 1. Aug. Ep. 53. n. 2.

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maintain'd that the Word of God was a Creature produc'd out of nothing, and of a Substance different from the Father, and that he had a Beginning. Alexander, Bishop of Alexandria, oppos'd this Error, but Arius gain'd a strong Party. Some Priests and Deacons of the Church of Alexandria took part with him; and two Bishops, Secundus of Ptolemais, and Theonas of Marmarica, declar'd for him. Alexander affembled the Priests and Deacons of Alexandria and Mareotis, and made them fign a Letter wherein they exhorted Arius and his Party to quit their Errors. This Remedy proving ineffectual, Alexander affembled a Council of the Bishops of Egypt, Libya, and Pentapolis, to the Number of a hundred, to judge the Cause of Arius. Arius and his Partizans were brought thither, where they boldly maintain'd their Errors, that the Word was a Creature produc'd out of Nothing, unlike to the Father, and capable of Change. The Bishops hearing those Impieties, condemn'd the Authors of them; but Arius and his Partizans continu'd to maintain their Doctrine. Eusebius Bishop of Nicomedia declar'd for them, and wrote in a their Favour to Alexander and several other Bishops. Arius retir'd into Palestine, where he gain'd several Bishops. Eusebius of Nicomedia his Protector, got Councils 3 to be affembled in Bithynia and Palestine, in which Arius was receiv'd into Communion. Alexander finding that Arius was supported by the Bishops of the East, wrote circular Letters against him, and excommunicated all his The Arians having no hopes of uniting with him again, made an open Schism at Alexandria, and in Egypt.

Such was the State of the Church, when Constantine overcoming Licinius, became Master of the whole Roman Empire in 324. This Emperor being inform'd of those Divisions, wrote a long Letter to Alexander and Arius to exhort them to Peace. This Letter was carried into Egypt, by Hosius Bishop of Cordova, who held a Council at Alexandria to quiet those Troubles, but the Contest was grown too warm to be extinguish'd by a parti-

Euf. l. 2. de vit, Conft, c. 64, &c. Socr. l. 1, 6, 7.

cular Council. The Emperor was of Opinion, that in order to put an end to it, it was necessary to call a Council of the Bishops of the East and West: It met in the Year 325, at Nice in Bithynia. Arius appear'd there; was condemn'd and depos'd, with Secundus and Theonas. who were the only Bishops that refus'd to sign the Form of Faith drawn up by the Council. Altho' Eusebius Bishop of Nicomedia, and Theognis Bishop of Nice, fign'd the Nicene Confession of Faith, yet they persisted in their Errors, and having afforded the Arians a Retreat, they were banish'd into Gaul. Three Years after, Arius and those two Bishops were recall'd from their Exile by the Emperor Constantine. Arius, after he had presented him a Confession of Faith, ask'd to be receiv'd into the Church, and return'd to Alexandria, where he us'd his utmost endeavours to be receiv'd into Communion by St. Athanasius, who had fucceeded to Alexander in the See of Alexandria. The Refistance which that Saint made, drew upon him the Displeasure of the Emperor. m Eusebius of Nicomedia, Theognis, and some other Bishops of that side being affembled at Antioch, in the Year 231, depos'd Eustathius Bishop of that City; and afterwards St. Athanasius, in a Council held at Tyre in the Year 334, n got him banish'd by the Emperor, and afterwards receiv'd Arius and his Followers into the Communion of the Church at Jerusalem. He return'd to Alexandria, but the Clergy of that Church not admitting him, he rais'd new Troubles there. Constantine fent for him to Constantinople. . This Emperor, to whom Arius had given a Confession of Faith, which appear'd Orthodox, order'd Alexander Bishop of Confiantinople to receive him; and as he was just going to be admitted, he died suddenly in a publick Boghouse.

P The Death of Arius did not however discourage his Party, which was supported by many Bishops, abun-

m Soc. l. 1. c. 24. Theodor. l. 1. c. 20. "Theodor. hif l. c. 26, 27, 28, & 29.

o Athen in Epift, de morte Arii ad Serapion.

Mhan, in Ep. ad Menach. n. 7. & feq. Soz. 1. 3. c. 4

dance of Priests, and in Credit at Court. As long as Alexander liv'd, the Arians had no liberty at Constantineple; but after his Death, they began to make Head against the Catholicks. That City was in Disorder by the Election of a Bishop; the Catholicks being for St. Paul. and the Hereticks for Macedonius. The Catholicks got the better; Paul was fet upon the Throne, but he was depos'd and banish'd soon after, even in Constantine's Time, who died in 337. After the Death of that Prince, St. Athanasius, Paul, and the other Bishops that had been banish'd, were recall'd by his Sons: 9 But Conflantius, who had the East for his Share, was kind to the Arians. Eusebius of Nicomedia took possession of the Throne of Constantinople, and remov'd Paul from it in the Year 338. St. Athanasius being remov'd from Alexandria, withdrew into the West, and was receiv'd into Communion by Pope Julius, by a Council held at Rome. The Bilhops of the East drew up three Forms of Faith at Antioch, wherein they rejected the groffer Errors of Arius, without approving the Confession of Nice, in which it was faid that the Son of God was Consubstantial with his Father, i. e. of the same Substance. They fent the like Confessions of Faith into the West, to gain the Western Bishops, but they rejected them: In order to establish Peace between the East and West, the Emperors affembled the Bilhops of the East and West at Sardica in 3.47, but those Bishops fell out in the beginning of the Council; and the Eastern Bishops finding that St. Athanasius and Marcellus of Ancyra, whom they had condemn'd, were put in the Rank of Bishops, withdrew to Philopopolis in Thrace. The Western Bishops affembled at Sardica, condemn'd and depos'd the principal Arian Bishops. The Eastern Bishops on their part, after having confirm'd the Judgments given against St. Athanasius, and Marcellus of Ancyra, whom the Western Bishops had abfolv'd, anathematiz'd Hosius of Cordona, Pope Julius, Protogenes of Sardica, Gaudentius Bishop of Naissa, and Maximinus of Treves; and drew up a new Formulary of Faith.

Socr. 1, 2, c, 20. Act. Syn. Sardic. ap. Athan.

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wherein there is nothing suspicious, but the Omission of the Word Consubstantial. After this there was a Rupture in Communion betwixt the Eastern and Western Bishops, and the Church fell into great Confusion. The Emperor Constans, who had procur'd the holding of the Council of Sardica, obtain'd of Constantius the Re-establishment of St. Athanasius and Marcellus, who had been absolved in that Council; but Constans being dead in the Year 350, the Arian Bishops remov'd anew the Bishops who had been re-fettled, s got the Condemnation of St. Athanasius to be receiv'd in a Council of Western Bishops at Arles in 353, got it confirm'd in another Council held at Milan in 355, got the Bishops that oppos'd them banish'd, and put other Bishops in their Places: But not agreeing among themselves as to Doctrine, they were foon divided. One fide declar'd openly for the Doctrine which Arius publish'd at first, pretending that the Son of God was unlike the Father, and of another Substance; and the other maintaining, that it ought to be affirm'd that he was like him in Substance: Some of those last were Orthodox, and by a Resemblance in Substance understood Identity, not rejecting the word Confubfiantial, but only for the fake of Peace. The first were call'd Anomeans, because of their Doctrine of the Unlikeness of the Son, or Atians and Eunomians, from the Names Ætius and Eunomius, who were the Heads of that Party. The fecond were call'd Demi-Arians, because they did not embrace the Doctrine of Arius in its whole Extent. This Division began among them in 357. t The pure Arians in the West drew up, this Year, a Form of Faith at Sirmich (this is the second that was made at this City) agreeable to their Sentiments. This Formulary was approv'd by Eudoxus in a Council held in the City of Antioch, whereof he was Bishop; but the other Bishops of the East, that met at Ancyra in 358, condemn'd the Doctrine of the Anomeans, and decreed that the Son of God was like the Father in Substance, rejecting nevertheless the word Consubstantial.

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^{*} Socr. 1. 2. c. 36. Formul. Sirm, apud Socrat, bift. 1. 2. c. 30. & 37, Sozom, 1. 4. c. 6.

They drew up Anathema's against the Confession of sirmich, and got it suppress'd. The Emperor Constantius, wearied with those Disputes, call'd two Councils, one of Eastern Bishops at Seleucia, and the other of Western Bishops at Rimini. The Eastern Bishops, before they met at Seleucia, drew up a Confession of Faith at Sirmich. which was dictated by Marcus Bishop of Arethusa, wherein it is declar'd that the Son of God is altogether like his Father, but the word Substance is therein rejected. " The Western Bishops that were assembled at Rimini in 359, to near the Number of 400, kept at first to the Confession of Nice, and sent Deputies to the Emperor to maintain the Decision; but at last, wearied with their long stay at Rimini, they sign'd a Confession much like that which had been drawn up at Sirmich. The Eastern Bishops who were assembled to the Number of 160. were divided into two Parties. The Demi-Arians condemn'd the pure Arians, of whom Acaces of Casarea. George of Alexandria, Uranius of Tyre, and Eudoxus of Antioch were the Heads. These last were depos'd in that Council, together with fix other Bishops of their Party; but having Recourse to the Emperor, they saved themselves by rejecting the Doctrine of Atius, That the Son of God was unlike his Father, without acknowledging him to be Confubstantial, or the same in Substance. Eudoxus, who till then had supported Ætius, was forced to condemn him: But Macedonius of Constantinople, Basil of Ancyra, Eleusius of Cyzicum, Eustatius of Sebastia, Eortasis of Sardis, Sylvanus of Tarsus, and fome other Bilhops of the Party call'd Demi-Arians, were condemn'd upon divers Pretences, and their Sees were fill'd by the Bishops of the Party of Eudoxus, and Acaces of Casarea. w The Confession of Rimini was sent through the whole Empire, and all the Bishops were requir'd to fubscribe it. But it was not allow'd to maintain Arianism openly, by faying that the Son was of a Nature unlike to that of the Father, and putting him in the Number of Creatures. * Eunomius, Companion of A-

[&]quot; Athan. l. de Syn. Arimin. " Soz. hift. l. 4. c. 23.

Socr. hift, 1. 4. c. 7. & 13. Soz, 1. 6, c. 26.

caces, having, notwithstanding the Advice of Eudoxus, (who got him made Bishop of Cyzicum) discover'd his real Sentiments, being brought before the Emperor, was depos'd by Eudoxus himself. From that time Eunomins and Atius made a particular Sect, different from those who embrac'd the Confession of Rimini. y That Sect was establish'd under Julian, who call'd home all the Exiles in general. Eunomius and Ætius return'd from their Exile. Euzoius Bishop of Antioch having assembled a Council, gave the Term of fix Months to Eunomius, and some other Bithops of his Party, to subscribe the Confession of Rimini. Those Bishops arriving at Constantinople made a Schism, ordain'd Ætius Bishop, and establish'd the Bishops of their Sect at Antioch, Constantinople, and in many other Places, which determin'd Euzoins Bishop of Antioch, and Eudoxus, who had gone to Constantinople, to declare against them. While the Arians were thus divided into feveral Sects, the Orthodox got the upper hand again. 2 The Nicene Faith was reeltablish'd in all the Churches of the West, excepting that of Milan, which was posses'd by Auxentius an Arian, and some other Churches of Illyria or Ursatia. Valens and Germinius maintain'd their Herefie as long as they liv'd. . Alexandria and Egypt always kept the Nicene Faith. Meletius who was at Antioch, and those who communicated with him, held the same Faith, altho' they were not united in Communion with the Church of Rome. The Bishops that were call'd Demi-Arians. who had been condemn'd at Constantinople, and afterwards fent into Exile, return'd and enter'd again into possession of the Churches. b They condemn'd the pure Arians, and altho' they rejected the word Consubstantial. vet most of them agreed with those who made Profession of it touching the Divinity of the Word; but there were many who denied the Divinity of the Holy Ghost. These were call'd Macedonians, from Macedonius Bishop of Constantinople, Head of that Party. c This Error pre-

Sozom. L. 6. c. 7. c 1d. 1. 4. 0. 276.

⁷ Socr. 1. 3. c. 1. & Soz. 1. 5. c. 5. 2. Bafil. Ep. 75.

Athan. Ep. ad. Epidet. Sov. l. 2. c. 44, 45, & l. 3, c. 9.

vail'd chiefly in Thrace, Bithynia, and Asia. Under the Reign of Valens, the Party of Eudoxus prevail'd some time in the East; and the Demi-Arians finding themfelves ill us'd by the Eudoxians, drew nearer and nearer to the Catholieks: d They declar'd in the Council of Lampfacus. That the Son was like the Father in Substance, and added, that they only made use of the Word Like, to fignifie the Distinction of Persons. At last they reunited with Pope Liberius, and fign'd the Nicene Cone They were receiv'd by the Catholick Bishops in the Council held at Tyana in 368; but fo long as Valens was Emperor, the prevailing Party in the East was the Arians. However, being taken up, towards the End of his Reign, with the Gothick War, the Catholicks enjoy'd more Liberty. After his Death, Gratian wholly reftor'd it to them, and recall'd all the exil'd Bithops; but many Churches being posses'd by Arian Bishops, they had Liberty to continue in them. f In fine, Theadofins coming to the Imperial Dignity, publish'd a Law the twenty eighth of February 380, whereby he ordain'd. all his Subjects to follow the Faith of Damasus Bishop of Rome, and Peter Bishop of Alexandria. He remov'd Demophilus from the See of Constantinople, forbad the Asfemblies of all who did not follow the Faith of Nice. and order'd that all the Churches should be put into the Hands of Catholicks. 8 The Council of Constantinople met in 381, perfected the Ruin of the Arians and Macedonians, by confirming the Creed of Nice, and adding thereto more clearly the Article of the Divinity of the Holy Ghost. Theodosius afterwards renew'd the Law. which ordain'd, that the Churches should be put into the Hands of the Bishops who held Communion with the Catholick Bishops of the great Sees. He likewise made many other Laws against the Arians.

Demophilias Bishop of the Arians at Constantinople dying in 386, there arose a Schisin among them, some having brought Marinus Bishop of Thrace, and others having fent for Dorotheus their Bilhop at Antioch. There.

[.] Id. 1. 6. c. 12. Bafil. Ep. 74. d Id. 1. 6. c. 7.

arose a Dispute among them; h Dorotheus maintaining that God could not be call'd Father before the Existence of the Son, and Marinus affirming the contrary: These last were call'd Psatyrians, because Theoetistes a Syrian, who was an ardent Desender of them, was a Pastrycook, which the Greeks call Psatyres. This Sect was further divided into two others, because of the Dissertence which Agapius had with Marinus, who had made him Bishop of Ephesus. Agapius was followed by the Goths, who were call'd Curcians or Pithecians, or Apes, because one of them call'd Curcius was deform'd like an Ape. The Arians continu'd thus divided for thirty five Years; after which the Psatyrians united with the other Arians, under the Reign of Theodosius the younger.

In the end of the fourth Century, the Arians and Macedonians found themselves oblig'd by the Laws of the Emperors to have no Bishops nor Churches within the Roman Empire, either in the East or West: Notwithstanding there were some private Ecclesiasticks and Laicks, who held the Doctrine of the Arians; but they making no Body, the Arian Heresie was entirely crush'd, and was maintain'd no where but among the Goths, where it had begun to be settled in the time of Constantine, amongst the Vandals, who possessed themselves of Africk, and the Burgundians in France and Italy, where Arianism subsisted 'till the Extinction of the Dominion

of those barbarous Nations.

Of the Photinians.

The History of Arianism has carried us down to the end of the Century, and it was really that Heresie which occasion'd all the great Differences that disturb'd the Church in this Century; but there were likewise other particular Heresies which raised other Troubles. I That of Photinus was one of those that made the most Disturbance. Photinus a Native of Galatia, was Bishop of Sirmich: He had been the Disciple of Marcellus, Bishop

b Socr. hift. 1. 5. c. 23. Sozom. hift. 1. 7. c. 17.

Socr. 1. 1. 6. 19. Soz. 1.4. 6, 6, Theod. hift, 1. 2. 6.6.

of Ancyra, the Capital City of that Province. Marcellus affifted at the Council of Nice, and there baffled the Errors of the Arians. k Afterwards he wrote a Book against Afterus, and the other Arian Bishops, entituled, The Submission of Jesus Christ our Lord, wherein he advanced many Propositions in favour of the Error of the sabellians. He was accus'd of that Herefie by the Eufebians, and 'tis said he promis'd in the Council of Jerusalem to burn his Book; but refusing to do it, he was condemn'd in the Council of Constantinople, in 336, afterwards he was banish'd, and Basil put in his Place. 'Tis likely he was restor'd to his See after the Death of Constantine; but he was removed from it at the same time that St. Athanasius was removed from Alexandria, and oblig'd to fly into the West. Pope Julius receiv'd him into his Communion, and pronounc'd in his Fayour a Sentence of Absolution in the Council of Rome. Marcellus had the fame Advantage in the Council of Sardica, but he could not live peaceably in his Bishoprick. He continu'd to his Death in Communion with St. Athanasius, as appears by the Letters of St. Basil; altho' St. Hilary and Sulpicius Severus affirm, that St. Athanafius having understood that he was in an Error, ceased to communicate with him. He dy'd in 373, leaving some Disciples who profess'd the Catholick Faith, and rejected the Error of Sabellius, which was imputed to him. His first Writings might have given Ground for this Accusation, and his Disciple Photinus maintaining that Error, contributed to flur his Memory. This last did not diffemble his Sentiments, and faid expresly, that the Word was not a distinct Person from the Father, and that the Defignation of Son of God ought not to be given him before his being born of the Virgin Mary. His Error was no fooner discover'd, but it was condemn'd by the Bishops of the East in a Council that was held at Antioch, in 345, and by the Bishops of the West, in the Council of Milan, in 346. Two Years after these last

^{*} Socr. l. 1. c. 36.

1 Baf. Ep. 93. Hilar. frag. hift. 2.

n. 21, 22, &c. Sulp. Sever. hift. l. 2. Socr. Sozom. & Theodor. hift. supra.

affembled at Sirmich to depose him; but they could not get him dispossessed, because of the Opposition made by the People of that City. The Bishops of the East afsembled in that City in 351, depos'd Photinus. He had Recourse to the Emperor, and pray'd him to grant a Conference. Basil of Ancyra was nam'd to dispute against him in that Conference. Photinus being put to Confusion, was banish'd. He return'd under the Reign of Julian; but he was banish'd again under that of Valentinian, and dy'd in Galatia, in 376. He had spread his Doctrines in Illyria, and the neighbouring Places, where his Sect fettled. It did not die with himfelf; there were many Photinians in Dalmatia, in the time of Innocent I. m Gratian and Theodofius made feveral Laws against them. Bonosus Bishop of Naissa follow'd his Errors; and that Sect continu'd 'till the fifth Century.

Of the Apollinarians.

n After attacking the Mystery of the Trinity, that of the Incarnation was attack'd alfo. Arius had already faid that Jesus Christ had no human Soul, and that the Word supply'd its Place. Apollinarius Bishop of Laodicea, Son to Apollinarius who had been Bishop of Alexandria (both of them learned Men, and Enemies to the Arians) maintain'd that there was no intelligent Soul in JESUS CHRIST; and that the Divinity join'd to the Flesh was instead of it, perform'd the Offices of it, and receiv'd the Impressions which the Soul of Man receives; from whence it follow'd, one might believe that the Divinity suffer'd in the Flesh. The Followers of Apollinarius carrying their false Subtleties yet farther, advanc'd that not only there was but one Nature in JEsus Christ, but even that the Flesh of Jesus Christ was of the same Nature with the Divinity. They added that this Flesh partook not of the Womb of the Virgin Mary, but that it pass'd through there, as through

m Cod . Theodof. " Bafil. in Epift. ep. 59, 74. P. 293. Socr. hift. 1. 2. c. 46. Soz. hift: 1.6. c. 25. a Canal.

a Canal. Some of them even faid that Jesus Christ had taken it from Heaven; from whence it follow'd, that the Body of Jesus Christ was impassive and immortal, and that thus his Birth, Passion, Burial and Refurrection were only in Appearance, and that the Word was subject to change, and mortal. The Apollinarians admitted both, atttributing to the Divinity the Passions of the Body, and to the Flesh the Attributes of the Divinity, and acknowledging but only one Subflance in JESUS CHRIST, from whence they were called Synousiasts. The Apollinarian Party was supported at Antioch by Vitalis a Priest of that Church, who began the Schism by separating from Communion with Molacus, Bishop of that City. He drew away by his Authority a great many Persons who were called Vitalians, of whom Apollinarius made him Bishop at Antioch. They likewife fent Bishops into many other Churches. Some of them were without a Flock, and without Clergy; but others of them had a Flock, who made a feparate Sect: O After the Council of Constantinople had condemn'd the Apollinarians, the Emperor join'd them to the other Hereticks, and order'd that all the Bishops and Clergy of their Sect should be removed from Constantinople, as well as the Arians. They afterwards obtain'd leave of Theodosius to meet together; but this Emperor revok'd it foon after, and would not allow them fo much as the Liberty of coming to Court and presenting their Petitions. The Sect of the Apollinarians subsisted at Antioch till the Pontificate of Theodofius, who govern'd the Church of Antioch, from 416, to 428. This Bishop re-united them to the Communion of the Church; but fome of them continued in their Errors; and from this flow'd the Herefie of Eutychius, of whom we shall speak in order.

P The Disciples of Apollinarius did not agree amongst themselves: They were divided into several Sects. Polemon, Disciple to Apollinarius, maintain'd that the Divinity and the Body were consounded in Jesus Christ, so that the Flesh became consubstantial with the Divini-

[.] Cod. Theodof.

ty. Valentinus, likewise a Disciple of Apollinarius, oppos'd that Error. Polemon wrote in Desence of his Error; he was follow'd by many, and particularly by Timotheus. Valentinus reply'd to him, and both of them maintain'd that Apollinarius was of their Mind. The two Parties anathematiz'd one another, altho' both of 'em made Profession of following the Doctrine of Apollinarius.

Of the Luciferians, and the Schism of Antioch.

among the Catholicks, tho' they were of the same Mind as to Points of Faith. I shall here speak of the Schism of the Luciferians, and the Division in the Church of Antioch.

The Luciferians were so call'd from Lucifer Bishop of Cagliari, the Metropolis of Sardinia He was one of the most zealous Defenders of the Nicene Creed, and of the Person of St Athanasius, and one of the warmest Adversaries of the Arians. r Pope Liberius deputed him with Hilarius and Pancrasius to the Emperor Constantius, after the Fall of Vincent of Capua. He affifted at the Council of Milan, held in 354, where he courageously defended the Person and Cause of St. Athanasius. The Emperor, irritated by his Steddiness, sent him into Exile, and there he was kept 'till the Reign of Julian, tho' he had feveral times been oblig'd to change his Abode. After the Death of Constantius, Lucifer obtain'd his Liberty as well as the other Bishops who had been banish'd for the Faith. s He came to Antioch, where he found the Church of that City divided; for from the time that Eustathius had been removed from it by the Arians in 330, many Catholicks continu'd in Separation from the Bishops that were impos'd upon them. They would not even own Meletius, who was Bishop of Antioch, altho' he was Orthodox. When Lucifer came

⁹ Aug. hift. l. 1. c. 20, & 28. Hieron. adv. Lucif.

Soc. 1. 3. c. 5, 6, 9. Sozom. 1. 5. c. 12, & 13. Basil. Ep. 69, 52. Theod, hift. 1. 3. c. 2.

to Antioch, those Catholicks were govern'd by Priests, and were call'd Eustathians. Lucifer, a severe and rigorous Man in point of Discipline, being convinc'd that Meletius, having been ordain'd by Arian Bishops, or Bishops suspected of Arianism, and having communicated with them, could not be a lawful Bishop, join'd himself to the Eustathians, and ordain'd the Priest Paulinus their This Ordination, which encreas d the Schisin of Antioch, was disapprov'd by Eusebius Bishop of Verceiles, sent to Antioch by the Synod of Alexandria, who had made a Decree to receive the Bishops who had repented their figning the Creed of Rimini, and their communicating with the Arians. Altho' the Deacon deputed by Lucifer to that Council had fign d this Decree, vet Lucifer disapprov'd it, withdrew into his Island, and separated from the Communion of those who had own'd them for Bishops who had sign'd the Confession of Rimini. He dy'd, according to St. Jerom, in 370, and left fome Followers, who perfifted in his Rigour, and continu'd out of the Communion of the Church. They spread themselves in several Places, and especially in the West. There were but few Bishops in that Party, but many Priests and Deacons, who upon pretence of a greater Regularity kept up the Schism. Gregory, Bishop of Elvira, continu'd to his Death in that Party. They were very numerous at Rome under the Pontificate of Pope Damasus. There were some of them at Oxyrinca in Egypt, of whom Heraclas was Bishop, at Eleutheropolis. at Antioch, in Africa, and in several Parts of Italy; but they were most numerous in Sardinia and Spain. " Marcellinus and Faustinus presented a Petition to the Emperors Valentinian II, Theodosius and Gratian, in 383, whereupon they receiv'd a Rescript in their Favour; but that Order was very foon revok'd. This Sect was reduc'd to a very fmall Number, at the same time when Rufinus wrote his History, and was entirely extinct when Theodosius wrote his, i. e. about the middle of the fifth Century. w St. Augustin and Gennadius charge the Luci-

Theod. Supr. " Libell, Marcell. & Fauft. ap. Baron. t. 4. P. 581. Ruf. bift, 1, 1, 6,30. " S. Aug. har, 81. ferians,

ferians with believing that the Soul was produc'd by Transfusion, born of the Flesh, and of a slessly Substance. Hilarius a Deacon of the Church of Rome, who had been Colleague with Lucifer in his Legation in 355, and who had render'd himself glorious by the Tortures he had suffer'd for the Faith, and by the Exile to which he was condemn'd, likewise improv'd upon the Rigour of Lucifer; for not content to separate from the Church, he maintain'd that the Arians ought to be re-baptiz'd, and all the Hereticks in general; for which Reason St. Jerom calls him the Deucalion of the Universe. He had neither Bishops nor Priests of his Side; and being only a Deacon, and not having Power to ordain any Clergyman, his Sect ended with his Life; those who remain'd after him being only simple Lay-men.

This was the End of the Antiochian Schism, of which

I have already shewn the Beginning.

Paulinus, whom Lucifer ordain'd at Antioch, was acknowledg'd as Bishop by St. Athanasius, and the Bishops of the West, and in Communion with them; but the most Orthodox Bishops of the East still own'd Meletius, and would not communicate with Paulinus. The Catholicks of Antioch were divided; the most part obey'd Meletius, and fome were govern'd by Paulinus. This Difference was kept up by a feeming Difference of Do-Grine among them. The Meletians and the Bishops of the East maintain'd, that three Hypostases ought to be asferted in God, understanding by the Word Hypostasis, Person. Paulinus and the Western Bishops, fearing least the Word Hypostasis might be taken for Nature, as it had been formerly, would not allow it to be faid that there were three Hypostases in God, and only own'd one. Although this was but a Dispute of Words, and they agreed in Doctrine at the bottom, yet they spoke as if, and thought they believ'd differently. St. Basil labour'd very much to extinguish the Schism of Antioch, but it did not begin to abate till a Year after his Death, in 389, by the Agreement which Meletius and Paulinus

^{*} Bafil. 273. Ep. 325. 349. Soz. 1.7. c. 11.

made, to govern the Church of Antioch jointly y; and that after the Death of either of them, none shou'd be ordain'd in his room, but the Survivor should remain fole Bishop. z After the Death of Meletius, who dy'd at the Council of Constantinople, in 381, the Bishops of the East, without regarding that Agreement, elected Flavianus in his Place. This Election renew'd the Schism of Antioch, which did not end at the Death of Paulinus, that happen'd in the Year 389; for before his Death he ordain'd Evagrius for his Successor. Difference was carry'd to the Council of Capua, which ham'd Theophilus and the Bishops of Egypt to judge this Difference. But Flavianus refusing that Judgment, appeal'd to the Emperor, whom he convinc'd of the Goodness of his Cause, and had Credit enough to hinder any Bishops being put in the room of Evagrius, who dy'd in 393, but he continu'd still separated from the Communion of the Western Bishops, and did not re-unite with them till the Year 308, by means of St. Chryfofrom b, who perfuaded Theophilus, Patriarch of Alexandria, to this Peace. However there remain'd yet some obstinate People at Antioch for some time, who would neither unite with Flavianus nor his Successors.

Hitherto we have related the principal Contests among the Bishops of the fourth Century, in Matters of Faith; we shall finish in a few Words what regards the Herefies, by describing the Original and Doctrines of

some particular Sects.

Of the Manicheans, and the Priscillianists.

The first is that of the Manicheans, the Author of which was Manes, or Manicheus. He had drawn his Doctrine from the Books of an Arabian, call'd Scythianus; who coming to settle at Alexandria, did there compile Works to prove that the World being fill'd with

Theed bift, Enl. 1. 5. c. 3. z Id. l. s. c. 23.

a Ambro . Ep. 56 nov. Ed. alias 78. Ada Conc. 1. 1. p. 10039. 6 Sazam. 1. 8. c. 3. Epiph. de havef. har. 6. S. Aug. is lib. contr. Manich. 1.19. contr. Faufum, c. 21. & alibi.

things contrary, Good and Evil, there must be two rinciples, the one Good and the other Evil. Buddus, he Disciple of Scythianus, carry'd his Writings to Ferufalem, and when he dy'd, he left them to his Disciple Therebinthus. This last carry'd them to Babylon, where he took the Name of Buddus, faid he was born of a Virgin, brought up and fed by an Angel in the Mountains, and fet about publishing the Doctrine of his Masters touching the two Principles, and the Metempsychosis. He flaid with a Widow, and left her, among his Effects, the Books of Scythianus. The Widow adopted a Child of feven Years of Age, named Cubricus, who was infected with the Errors of Scythianus, by reading in his Books, which he translated from Greek into Perfick, and added many Fables of his own. He assumed the Name of Manes, came to live at Ctefiphon, got Followers, and fent two of his Disciples to spread his Doctrine in Egypt and Scythia. The King of Persia, deluded by Manes, who affur'd him he would cure his Son, who died in his Hands, order'd Manes to be put in Prison. in this Prison that Manes pretended to reconcile his Do-Arine to Christianity. He call'd himself the Paraclete, and fought for Proofs in the Books of the Jews and Christians, of the two Principles which he maintain'd. He escap'd out of Prison, and withdrew into the Castle of Arabion, upon the Confines of Persia, and the Roman 'Twas from thence that he wrote a Let-Territories. ter to Marcellus, an Inhabitant of Cascar, wherein he infinuates to him his Doctrine of two Principles, and tells him he should be glad to confer with him. d Marcellus having receiv'd this Letter, which was deliver'd to him by Turbo, a Disciple of Adda, one of the Preachers of the Doctrine of Manicheus, shew'd it to Archelaus Bishop of that City, who accepted the Conference. Turbo explain'd to him the Doctrine of Manes, and renounc'd it. Manes arriv'd foon after, and Archelaus had two Conferences with him, and confounded him. Manes intending to return to Arabon, was apprehended by

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the King of Persia's Soldiers, and condemn'd to be flea'd alive.

What we have hitherto been relating, happen'd in the Third Century; but the Sect of the Manicheans not having spread till the Fourth Century, I thought it best to give an Account of it in this Place. The Disciples of Manicheus spread it in Egypt and Palestine. There were some of that Sect privately at Rome. This Doctrine spread as far as Gaul or Spain. There were many Manicheans in Persia, but they did not adapt Manicheism to Christianity. This Sect continu'd till the Sixth Century, and was condemn'd by several Laws of Emperors.

The Foundation of their Doctrine was, that there are two Principles of all Things, the one Good, and the other Evil; both of 'em Eternal, Sovereign, Immortal, and Independent one of another. They referv'd to the good Principle the Name of God, and call'd the other Satan, the Prince of the World, the Wicked one, Death, Matter, Darkness. If we enter farther into this System. we shall find that, properly speaking, those Hereticks own'd no true God, i.e. a spiritual Being different from Matter, but two Natures of corporeal Beings, the one of which was Good, and the other Evil. the Good they gave the Name of Light, and to the Bad that of Darkness. They said that those two Natures having fought against one another, the Good was oblig'd to give up a Part of it self to the Bad; that the Soul and the World were produc'd out of that Mixture of the two Natures; that thus the Soul was made up of two Parts, the one Good, which was a Part of God himself; and the other Bad, of the Substance of the evil Nature. That most of the material Beings were made out of the evil Substance, except some Parts of the Good, which were the Remains that were entangled as it were in and ty'd to the evil Nature, and that the good Principle continually gives Ground. The Sun and Moon ferv'd to purifie those Parts; the Light which is spread thro' the World, made, according to them, Part of the good Nature. Jesus Christ came, according to their Doctrine, to deliver the Souls, and not the Bodies; and this is the Reason of their maintaining that Jesus VOL. II.

CHRIST took no riesh on him, and that he did not die and rife again but only in Appearance. They rejected the Refurrection of the Body; they maintain'd that the Author of the Old Testament was one of the Princes of Darkness. They look'd upon the Father, the Son, and the Holy Ghost, as Parts of the Nature of They believ'd that the purify'd Souls went to Light. join themselves to the Source of Light; and that those that were yet polluted were united to the Elements, and from thence return'd into the Bodies of other Men, Beafts, and even Plants. They attributed all the Evil we do to the bad Soul, which is in us Evil by Nature, as being a Part of the bad Substance. They believ'd that the good Nature was separated from the bad by little and little, and purify'd by the Fire; and that at last the whole good Nature was separated from the bad, excepting some Parts that must eternally remain fixed to the Globes of Darkness. That the bad Nature should subsist They suppos'd that the last Purification should be made by a Fire that should consume the whole Universe.

The Sect of the Manicheans was made up of two forts of Persons, the Hearers and the Elect: Those Elect fasted on Sundays and Mondays; they abstain'd from Wine, Flesh, Eggs, Milk, and Fish. They made a Scruple to pull up Herbs, to break off a Leaf, or gather Fruit. They kept their Chastity, and never went to Baths. They boasted that they forsook all things, and that they possessed neither Money, Houses, nor Lands. They exhorted Virgins to continue unmarry'd, and forbad Marriage. The Hearers liv'd like other Men; but it was recommended to them to avoid getting of Children, as serving to retain the Parts of the Celestial Nature in the Body. They were oblig'd to fast on Sunday; they fell upon their Knees before the Elect, and got them to lay their Hands on them; they affifted at their Prayers, but did not partake of their Communion. Among the Elect there were twelve whom they call'd Masters, and a thirteenth whom they call'd their Head. Those Masters ordain'd their Bishops who were to the Number of seventy two; those Bishops made Priests and

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and Deacons. The Manicheans had no value for Baptilm, and they were accused of practifing Abominations in their Eucharists. As they made no scruple of concealing and even abjuring their Opinions, fo they were not receiv'd into the Church 'till after a long Trial, and with great Precaution. A fimple Abjuration was not fufficient; after they had anathematiz'd the Errors of Manicheus, they were put in the Rank of the Catechumens if they had not been baptiz'd, or put under Penance if they had receiv'd Baptism; nor were they receiv'd into the Church without strict Examination. Manicheus and his Followers compos'd many Books, which have been refuted by Catholick Authors, and particularly by St. Augustin, who had been of that Sect. From this Herefie, which began in the Third Century, and encreas'd in the beginning of the Fourth, fprung the Priscillianists who appear'd in the end of this Century.

Priscillian was the Man who spread this Heresie in Spain. e It was brought thither from Egypt, about the middle of the Fourth Century, by a Manichean of Memphis call'd Mark. His Disciples were Elpides the Rhetorician, and a Woman of Quality call'd Agape. Prifcillian receiv'd it of them, and as he was active and eloquent, he foon drew many of the Vulgar as well as of the Quality, and particularly abundance of Spanish and Portugueze Women, over to his Opinions. Two Bishops, Instantius and Salvianus, whose Dioceses were near Corduba, were deluded over. This Herefie began to make a Noise in 379. Hyginus Bishop of Corduba oppos'd it at first, and being afterwards gain'd over, receiv'd the Priscillianists into his Communion. But Idaces. Bishop of Lerida, whom Hyginus made acquainted with the Priscillianists, attack'd them vigorously. The Matter was brought to a Council held at Saragoffa in 380, where the Bishops of Aquitain were present. cillianists durst not appear there. Their principal Leaders, Instantius and Salvianus Bishops, and Elpides and Priscillian Laicks, were there excommunicated, and their superstitious Practices condemned. After this Coun-

Sulp. Sever. hift, 1, 2, Att. Conc.

Cil, Instantius and Salvianus ordain'd Priscillian Bishop of Avila. The Emperor Gratian at the Solicitation of Ithacus Bishop of Ossobon, who had been charged by the Council of Saragoffa, with the Execution of the Decree, publish'd an Edict, wherein he orders those Hereticks to be remov'd not only from their Churches and their Cities, but from all the Territories of the Empire in general. Priscillian, Instantius and Salvianus made a Journey to Rome, to justifie themselves to Pope Damasus. As they passed through Aquitain, they sowed the Seeds of their Heresie there. When they were arrived at Rome, they could not fo much as have the Privilege of feeing the Pope. As they were upon their Return they were chased from Milan by St. Ambrose; but by the Credit of Macedonius, great Matter of the Emperor's Palace, they obtained a Rescript, directing that they should be restored to their Churches. In Consequence of this Order Priscillian and Salvianus were settled in their Sees again; and Ithacus, who oppos'd their Resettlement, was chas'd from his own, and retired into Gaul, where he address'd himself to Gregorius the Prafectus Pratorius, who order'd the Authors of the Troubles to be produced, and made a faithful Report of the whole to the Emperor, that so he might not be furpriz'd by the Hereticks. In the mean time Macedonius, whom they had gain'd over, got the Cognizance of that Affair to be taken from the Præfect, and fent Officers to apprehend Ithacus, who escaped to Treves. Maximus, who declared himself Emperor in England, becoming Master of Gaul, after the Defeat of Gratian, came to Treves in the Year 383. Ithacus presented a Petition to him against Priscillian, Ingantius and their Followers; he caused them to be apprehended and brought to Bourdeaux, where a Council of Bishops was held, whom Priscillian refus'd to own as Judges, and appeal'd from them to the Emperor. He was brought to Treves with Inflantis, and those of his Party. Priscillian was condemned to Death, and with him Felicissimus and Armenius Clergymen, who had been of their Party for some short time. Latronianus and Euchrotius had the same Fate Infantiss was banished to the Sorling Islands upon the Coaff

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Coast of England, and several others were banish'd to Gaul. Ithacus and the other B shops, who had procured those capital Condemnations, were blamed by the other Bishops, who would not any longer communicate with them. St. Martin of Tours was much displeas'd at their Conduct, and yet he communicated with them, an Action of which he repented very soon. Maximus dying in the Year 388, Ithacus was deposed and fent into Exile; but some Bishops would not consent to his Condemnation, which occasioned Trouble in the Churches

of Gaul, and a Division amongst the Bishops

The Severities us'd against the Sect of the Prifcillianists were so far from extinguishing it, that they strengthen'd it the more. It spread it self more after Priscillian's Death, whom his Disciples honour'd as a Martyr. They infected with their Doctrine all the Country that lies between the Ocean and the Pyrenees, and particularly Gallicia, whereof almost all the Inhabitants were Priscillianists. Symphosus, Distinius, and other Bishops of their Party, abjur'd the Errors of Priscillian, and were received into the Church by the Council of Toledo in 400. Others persisted in their Obstinacy, and the Sect of the Priscillianists continued to be pretty numerous in Spain in the sisth Century, notwithstanding the Decrees of Councils, and Laws of Emperors.

The Errors of the Priscillianists savour'd of Manicheism. Their Heresie comprehended a great number of
monstrous Errors, drawn not only from other Heresies,
but also from Paganism. I Turribius, in his Memorial
address'd to Pope St. Leo, reduces their Errors to sisteen
Articles, which are agreeable to what Authors have
wrote of them, an Abridgment whereof is as follows:

1. They were Sabellians about the Trinity, and taught
that the Father, Son, and Holy Ghost were but one Person. 2. They admitted, with the Gnosticks, certain Virtues which slow'd from God in Time, and which had
not always been, although they were of the Substance
of God. 3. They said, with Paulus Samosatenus and
Photinus, that Jesus Christ was call'd the Son of

S. Leon. Ep. ad Turrib.

God, only because he was born of a Virgin. 4. They were suspected of believing, with Marcion and Manicheus, that JESUS CHRIST had not true Flesh, nor a true Human Nature. 5. They had borrow'd it from fome Platonick Philosophers and Manicheans, that the Soul of Man was of the Substance of God. 6. They faid the Demons were bad by Nature, produc'd of Chaos and Darkness; that they had made several Creatures, and that they were Masters of Thunder. 7. They condemn'd Marriage. 8. They deny'd the Resurrection. c. They taught that the Body of Man was the Workmanship of the Devil: Excepting those Sons of Promife, who are conceiv'd by the Operation of the Holy Ghoft; and fuch they allow'd were not of the Number of those whose Bodies the Devil forms. 10. They maintain'd that the Souls were shut up in the Bodies, because of the Sins they had committed, or in order to fight against the Demons. 11. They believ'd that the Bodies and Souls of Men were subject to the Fatality of the Stars. 12. They subjected the Parts of the Body and Soul to divers Powers, viz. those of the Soul to twelve Powers, to which they gave the Names of the twelve Patriarchs; and those of the Body to the twelve Signs of the Zodiack. 13. They interpreted the Holy Scripture with regard to the Operations of those twelve Patriarchs, who reform the inward Man, that so it may return to the same Substance from whence it came. 14. They likewise thought that what was said in the Sacred Books concerning the outward Man, ought to be understood of the State of the Body, and the Power of the Stars over it. 15. They receiv'd many Apocryphal Books forged by the Hereticks, and particularly by the Manicheans.

Their Manners were answerable to so detestable a Doctrine. As to their outward Behaviour, they show'd an exemplary Humility, and Modesty; practis'd extraordinary Fasts, and apply'd themselves to Reading and Prayer. They were pale, meanly cloath'd, and liv'd like Monks. They condemn'd Marriage, and separated Man and Wise. However, they were accus'd of debauching Women, and of doing infamous and execra-

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ble Things in their Mysteries. They held it for a Maxim that it was no Sin to seign to be of another Religion, and even to affirm it with an Oath; nor did they make any scruple to put this Maxim in Practice.

Of the Audeans, Antidicomarianites, Collyridians, and Messalians.

These are not all the Heresies that arose in the south Century. 8 St. Epiphanius speaks likewise of some Sects that were more obscure, and less propagated. The first is that of the Audeans, so call'd from Audeus, a Syrian of Mesopotamia, who liv'd in the beginning of the sourth Century, and made a Schism about the Time of the Council of Nice. Audeus was an austere Man; the too great Liberty he took to reprove the Failings of the Ecclesiasticks, render'd him unsupportable, and the bad Usage which that Conduct drew upon him, determin'd him to separate from the Church. He got himself ordain'd Bishop by another Bishop, who had likewise separated from the Communion of the Church. He afterwards settled Bishops and Priests of his own Sect, and thus form'd a Schism.

St. Epiphanius imputes no Error to him as to Faith; he only fays he made the Resemblance betwixt God and Man to consist in the Body of Man; which gave ground to believe that he thought God corporeal. St. Augustin attributes this Error to the Audeans; and Theodoretus accuses them, moreover, of believing that God did not create Darkness, Fire or Water. As to their Practices, they were different from those of the Church, in that they always celebrated Easter on the sourteenth Day of the March Moon. They liv'd in Monasteries or Solitudes, and would not communicate with Ecclesiasticks, and the Faithful of the Catholick Church.

Audeus being accus'd to the Emperor by the Catholick Bishops, was banish'd into Scythia, and going from thence to the Country of the Goths, he made many Dit-

⁸ Epiph, her. 70, 79, & 20.

ciples there, and set up Monasteries, which subsisted till the Year 372, when the Christians were chas'd from that Country. Audeus had been dead some time before. His Sect was govern'd by some Bishops whom he had set up, and his Followers retir'd towards the Euphrates, in the Territory of Chalcis. Facundus affirms that the Heresie, and even the Name of the Audeans, was abolith'd in his Time, i. e. about the end of the fifth Cen-

tury.

I shall not dwell upon the other two Sects of which Epiphanius speaks, viz. the Antidicomarianites, who deny'd that Mary continu'd a Virgin after she brought forth JESUS CHRIST; and that of the Collyridians, who falling into the opposite Extreme, paid a superstitious Worship to the Virgin, causing Women to offer her a fort of Bread on folemn Days, of which they did eat. I have nothing particular to fay of those two Herefies that are but little known, and lasted but a short time; but that of the Messalians is more famous. St. Epiphanius diffinguishes two forts of Antients, who own'd many Gods, yet worshipp'd but one Omnipotent God. These properly speaking were but Demi-Christians. The new Messalians who were also Euchites, made Profession of an irregular Spirituality, making all Christian Profession to confist in Prayer, which they faid chas'd away the Demon who holds. Man in Slavery. When he is once chas'd away, the Holy Ghost succeeds him, delivers the Body from the Power of Passions, removes from the Soul the Inclination it has to Evil, and gives it Light that makes it foresee what is to come, and understand the Trinity clearly. They carry'd those Principles so far, that they affirm'd the spiritual Man was chang'd into God, or that God join'd himself to his Soul, and that the Man became impeccable or finless. They look'd upon Baptism and the Eucharist as indifferent Things. They avoided Labour, held that Mortifications were ufeless, and spent their Life in Meditation, or Idleness. They gave out their Dreams for Prophecies, and often feem'd to be agitated with violent Motions.

This Sect of Fanaticks began under the Reign of Vatentinian, about the Year 360, and had its Rife from some

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folitary People of Mesopotamia, who too far extended the Command of JESUS CHRIST, To pray without ceasing, and neglected the Work of the Hands. They were at great Pains to conceal their Opinions; they deny'd them when they were ask'd, and renounc'd them without scruple when they were convicted of them. Flavianus Bishop of Antisch pretended to approve their Opinions, in order to ingage Adelphus, one of the chief and most antient of their Sect, to discover their Errors. He being footh'd with the Praises which Flavianus gave him, ingeniously explain'd their Doctrine to him, and Flavianus having made him confess his Impieties, held a Synod of three Bishops in 300, at which were also present thirty Priests and Deacons, wherein they condemn'd the Messalianites, who were banish'd out of Syria; they withdrew into Pamphylia, where they taught their Doctrine. St. Amphilochus Bishop of Iconium wrote against them, and got them condemn'd in a Synod of twenty five Bishops held at Syda, a City of Pamphylia. This Herefie spread it self likewise in Armenia, where it infected abundance of Monasteries. The general Council of Ephesus made a Decree against them; and Theodofins profcrib'd them by a Law made in 428. But notwithstanding those Condemnations, and all the Pains the Bishops could take to extinguish this Herefie, it subsisted a long while in the East; and from that Source flow'd the Bogomiles, who were famous at the time of the Fall of the Grecian Empire. These are all the Heresies recorded in the Hiftory of the fourth Century. I proceed to the History of Councils that were held in this Century.

CHAP. IV.

The History of Councils holden in the fourth Century.

HE great Number of Contests that happen'd in the fourth Century, put the Church under a Necessity of holding a great Number of Councils. We have already mention'd some of them, and shall now give a

History of them all.

In the beginning of this Century, the Church being oppress'd with a cruel Persecution, it was difficult for the Bishops to affemble either to make Regulations, or to judge the Questions that might arise, and condemn Errors. But as foon as the Rigour of Persecution was abated, they affembled to make Regulations as to Those who had fallen away, and about the Polity of the Church. Afterwards under the Christian Emperors, a Custom was foon introduc'd, for the Bishops of the same Province to meet together every Year to regulate the Affairs of the Province. The great Disputes and Contentions that arose amongst the Bishops, oblig'd the Emperors to asfemble the Bishops of several Provinces; and Constantine the Great thought it convenient to call a Council of the Bishops of the East and West, in order to extinguish the Fire of Arianism by the Concurrence of all the Churches of the Empire. After his Example the fucceeding Emperors call'd Councils from both Parts of the World, which were called Occumenical or General Councils.

This general Idea of Councils is a very just on. Therewere three forts of them, Provincial, to regulate the Affairs of a Province; more numerous ones, compos'd of Bishops of several Provinces; and General ones, made up of the Bishops of the East and West, assembled in one Body to judge of important Matters. The Subject of those Assemblies, was either the Judgment of the Affairs of one particular Province, or Regulations in matters of

Discipline,

Discipline, or Points of Doctrine to be decided. We are now to give an account of the Places and Years in which those Councils were held, the Number of the Bishops, what pass'd most remarkable, and the principal

Regulations that were made therein.

h The first Council held in the fourth Century should be that which bears the Name of Sinuesa, for the Absolution of Pope Marcellinus, who was accused of having facrific'd to Idols, if the Acts of that Council were true; but they are forg'd, and founded upon a false Story. I have already mention'd a Council of ten Bishops of Numidia, held in the Year 305, for the Ordination of a Bishop of that City, in which Secundus, Primate of Numidia, accused the other Bishops of having been treacherous, and left the Judgment of them to God. k The same Year Peter of Alexandria held a Council at Alexandria, in which he deposed Miletius a Bishop in Egypt, who was convicted of many Crimes. This Meletius made a Schism, and was the Head of the Meletians, who join'd with Arius against St. Athanasius. m They likewife place in the beginning of this Century a Council held in Spain at Elvira; but the Place and Time of that Council are very uncertain. The most probable Opinion is, that it was held at Elvira, a City of the Province Betica, near Granada, or even at Granada, which was then called Elvira, about the Year 305. n Ofins Bishop of Corduba affisted there, with eighteen Bishops. We have eighty Canons under the Name of that Council. Several of them contain very rigorous Regulations as to those who fell into Idolatry during the Persecution, and even as to Christians who had fallen into Adultery, which depriv'd them of Communion even at the Hour of Death. Others of them regard Ecclefiaftical Discipline. Therein falling on Saturday is forbidden, as likewife putting Pictures in Churches. The Number, Variety, and Confusion of those Decrees, have made some believe, that this was an antient Compilation of Canons

Opt. Milev. l. I. h AI. Conc. t. I.

Epiph. ber. 68. Athan. Apal. cont. Arian. n. 59. nov. Ed.

[&]quot; Can, Conc, Enb, f. I. " Theod, bift, l. 1, c. 8.

of several Councils in Spain. I have spoken of the Affembly of seventy Bishops of Numidia at Carthage in 311, who pronounced Judgment against Cecilianus Bishop of that City; the Council of Rome in 313, in which Pope Miltiades prefided, and in which Cecilianus was abfolv'd; P and that which Constantine call'd at Arles in 314, for the same affair: thirty three Bishops assisted at this Council; Marinus Bishop of Arles presided at it, and the Legates of Pope St. Sylvester assisted in it. Beside their judging the Affair of the Donatifts, as I have told you, they likewise made twenty two Canons or Decrees touching Discipline, about the Day of celebrating Easter, about the Residence of the Clergy in the Churches where they were ordain'd, about the Reception of Catechumens and Penitents, about the Baptism of Hereticks, about Excommunications, and about the Ordination of Bishops. The Council address'd those twenty two Canons to Pope Sylvester in a Synodical Letter, to the end that he might publish them.

4 We have likewise some Decrees of two Councils. that were held at the same time, the one at Ancyra, and the other at Neocasarea. The former made twenty five Canons, the most part of 'em to regulate the time of Penance for the Crimes of Idolatry, Adultery and Homicide. There is one of them that allows Deacons to marry, if they declar'd, when they were ordain'd, that they had fuch a Defign. Another forbids the Affistant-Bishop to ordain Priests and Deacons. The fourth ordains that the Priests and Deacons who abstain from Flesh shall taste it, to shew that the Reason why they abstain from it, is not that they believe it to be evil in its own Nature. The following one declares that the Alienation of Ecclefiaftical Goods made during the Vacancy of the Episcopal See, may be revok'd by the next elected Bishop. This Council likewise forbids Bishops depriv'd of their own Diocese to take Possession of those of others. Those Canons are figned by eighteen

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Opt. Mil. l. I. P Canones Conc. Arelat. 9 Can. Conc. Ancyr. & Neocas. in Collect, Cone. & in Cod. Can. Eccl. Univ. Bishops,

Bishops, at the Head of whom is the Name of Vitalis,

who was Bishop of Antioch from 311 to 319.

The fifteen Canons of the Council of Neocafarea regulate divers Points of Discipline; that a Priest cannot marry; that a Woman cannot be marry'd to two Brothers: that fuch as repeat Marriage feveral times shall fuffer Penance; that Priests must not be present at the Marriages of Bigamists; that Priests and Deacons who lead not a continent and chafte Life, shall be put under Penance: that a Man must be thirty Years of Age before he can be a Priest; that such as were baptiz'd during Sickness shou'd not be ordain'd Priests; that the Affistant-Bishops may offer in Presence of the Priests of the Cities, and not of Country Priests; that there ought to be feven Deacons in each Church. Part of the Bishops who affifted at this Council did likewise affift at that of Ancyra, and Vitalis likewise presided in it: The Canons of those two Councils were inscrib'd in the Code of the Canons of the universal Church, to serve as general Laws for all Churches.

5 The first General or Oecumenical Council, so nam'd because it was compos'd of the Bishops of the whole Roman Empire, as well East as West, which they call'd oixy whin, is that which was held at Nice in Bithynia in the Year 325. It was the Emperor Conftantine that call'd it. It was compos'd of 318 Bishops. The Legates of Pope St. Sylvester assisted at it. We don't certainly know who was President of that Assembly, but 'tis likely it was Osius Bishop of Corduba. This Council drew up a Creed. in which it declar'd that the Son of God was Confubflantial with his Father; and anathematiz'd all fuch as should fay, there was a Time when the Son of God did not exist, that he was created out of nothing, that he is of a different Substance from his Father, and that he is liable to Change It condemn'd Arius who held that Doctrine, with the Bishops Secundus and Theonas. It treated Meletius more mildly, in preserving to him, and

T. I. Conc. Lab. p. 1486.

St. Athan narrat. de Conc. Nican. Theodor. hift. l. 1. c. 6. Socr. hift. l. 1. c. 8. & 9. Hyl. l, de Synod. n. 83, & seq.

to those whom he had ordain'd, the Rank of Bishops: It made a Decree, whereby it was ordain'd, that Easter should be celebrated in all Churches only on the Sunday after the sourteenth Day of the Moon of March, and drew up twenty Canons about Discipline. The Emperor publish'd the Decisions of this Council to all the World, and the Bishops directed a Letter particularly to the Christians in Egypt, wherein they inform'd them exactly of what they had ordain'd, with relation to the

Arians, Meletians, and the Feast of Easter.

These were the Regulations which this Council made in the twenty Canons which they drew up. t The first excludes from Sacred Orders all fuch as had made themfelves Eunuchs. The fecond forbids the advancing of Persons, newly baptiz'd, to the Priesthood; and ordains. that those who shall be convicted of any Crime shall be depriv'd of Ecclefiaftical Offices. The third forbids Bithops, Priefts, and Deacons, and other Clergymen, to have Women with them; however it excepts the Mother, Sifter, and other Persons that cannot give ground for any Suspicion. The fourth imports, that a Bishop must be ordain'd by all the Bishops of the Province, if possible; if not, by three Bishops with the consent of the rest; and that the confirming of every thing that is done in the Province depends upon the Metropolitan. The fifth, that all those who have been separated from the Church by their Bishops in each Province, may not be receiv'd nor restor'd to Communion any where else: and in order to examine whether their Bishop has excommunicated them justly, two Synods shall be held in each Province every Year, the one before Lent, and the other in Autumn. The fixth preserves to the Bishop of Alexandria the Power which he has over Egypt, Libya, and Pentapolis. As the Bishop of Rome has the like Jurisdiction, it also preserves the Rights of the Church of Antioch, and those of other Churches, and declares that if any one is ordain'd Bishop without the consent of the Metropolitan, he is no Bishop.

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Can. Conc. Nic.

The fixth Canon, concerning the Rights which the Council preserves to the Bishops of Alexandria and Antioch, conformably to those of the Bishop of Rome, has occasion'd several Disputes amongst the Learned. In order to abridge and clearly explain that Canon, we are to observe, that those Rights consisted in an Authority and Jurisdiction of those Bishops over several Provinces. All Metropolitans had a Jurisdiction over the whole Pro-The Bishops of the capital Churches of several Provinces, which compos'd what was antiently call'd a Diocese, had likewise a Jurisdiction over all those Provinces: That of Alexandria, over Egypt, Libya, and Pentapolis; that of Antioch, over the whole East; that of Rome, besides its Primacy over all the other Bishops of the World, had a like Jurisdiction over a Part of the Well. The Council of Nice did not determine the Limits of Jurisdiction of this last. Rusinus, who is the first that translated the twenty Canons of the Council of Nice. and wrote about fixty Years after the fitting of that Council, in order to explain this Canon by Custom, adds the Term Provincias Suburbicarias. The Bishop of Rome has the same Rights over the Provincias Suburbicarias. These words Provincias Suburbicarias have been differently explain'd. The most probable Opinion is, that thereby are to be understood all the Provinces of the Vicariate of Rome, which includes Tuscany, Humbria, Picenum Suburbicarium, Sicily, Apulia, Calabria, Brescia, Lucania, Samnium, the Isle of Corfica, and Valeria.

In order to explain what were the particular Rights which the Bishops of Rome had over his Provinces; the Bishop of Alexandria over Egypt, Libya, and Pentapolis; and the Bishop of Antioch over the East; and wherein consisted their Jurisdiction over those Provinces; we are to observe, that they took Place of all Bishops; they ordain'd the Metropolitans; they could call a Synod of the Bishops of all those Provinces; they had a general Inspection over them, and afterwards they were appeal'd to from the Provincial Councils: However, this last Right was not in use at the Time of the Council of Nice, which made the Provincial Council the Sovereign

Judge of Persons and Affairs of the Province.

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And yet they had not a Right to ordain Bishops of Provinces: The Council referv'd that Right to the Metropolitans of each Province: But the Bishop of Rome ordain'd the Bishops of the Suburbicary Provinces, because there was no Metropolitan in those Provinces, ex-

cept in Sicily and Sardinia.

The feventh Canon grants to the Bishop of the Church of Jerusalem the Prerogative of Honour, or the first Rank amongst the Bishops of Palestine, yet without encroaching upon the Rights of his Metropolitan. eighth declares that the Novatians, who return to the Church, may continue in their Clericate, after Hands shall have been laid on them, and they have made Profession of observing the Discipline of the Church: That if a Novatian Bishop, who is in a City where there is a Catholick Bishop, shall enter into the Church, he shall not take the Place of the Catholick Bishop, but remain in the Rank of the Priests, unless the Catholick Bishop shall grant him the Name of Bishop; but that if he will not, he shall remain a Priest or a Chorepiscopus. ninth and tenth bear, that those Priests shall be degraded, who shall be found either to have facrificed, or to have been guilty of other Crimes before their Ordination. The eleventh imposes twelve Years Penance upon those who voluntarily quitted the Religion of JESUS CHRIST, without having been forced to do it, either by the loss of their Fortunes, or the Danger of their Lives. The twelfth impofes thirteen Years Pennance upon such as have apostatiz'd, before they can enter upon any Office. The thirteenth ordains that dying Persons shall not be deprived of the most necessary viaticum, i. e. Absolution; but upon Condition that if they recover, they shall be put in the Rank of those who affift only at Prayers. This Canon leaves it in the Power of the Bishop to give or deny the Eucharist to such as ask it at the Point of Death. The fourteenth puts those Catechumens, who have apostatiz'd, in the Rank of Hearers. The fifteenth forbids the Translations of Bishops and Priests. The fixteenth forbids Priests, Deacons, and the other Clergy, to leave their Churches to go to others. The feventeenth bears that fuch of the Clergy

who are Usurers, or that make fordid Gain, shall be depos'd. The eighteenth forbids Deacons to give the Eucharist to Priests. The nineteenth orders the Paulianists to be re-baptiz'd and re-ordain'd. The last appoints, that from Easter to Whitsontide Christians shall pray standing.

This is all that relates to the Acts of the Council of Nice. We may add two Facts related by Socrates " and Sozomen w; the one, that Acesius a Bishop of the Novatians approved the Doctrine of the Council, and that Constantine asking, why then did he not reunite with the Church, he said, It was because of the Indulgence they gave in granting the Communion to those who had fallen into Sins. Whereupon the Emperor answer'd, Then take a Ladder, Acesius, and go up to Heaven all alone. The other Fact concerns Paphnutius a Bishop in Egypt, who, as Socrates says *, withstood the Law that was proposed to be made in the Council, to oblige the Bishops, Priests, and Deacons to keep Celibacy, altho' he had kept it himself all his Life.

The Decisions of the Council of Nice were received thro' all the Churches, and no Bishops oppos'd them at first, except Secundus and Theonas, who were fent into Exile: But some time after, the Partizans of Arius endeavour'd to overthrow the Doctrine of the Council by calling Assemblies, in which they depos'd its chief Defenders, and publish'd other different Confessions of Faith. In 330 they held one at Antioch, in which Eustathius Bishop of Antioch, who had been one of the chief Prelates of the Council, was depos'd. y St. Athanasius, who was ordain'd Bishop of Alexandria after the Death of Alexander, one of the most zealous Adversaries of Arius, was cited to the Council of Casarea in 333, and depos'd in that of Tyre in 335. Marcellus of Ancyra, who wrote against the Arians, was condemn'd in 336, in the Council of Constantinople. 2 Paul, Bishop of that City, was depos'd in another Synod in 338. • In the Councils held at Antioch in 341, 342, and 344, the Eusebians

[&]quot; Socr. l. I. c. 10.

^{*} Socr. c. 11. 23.

^{*} Ib. P. 473.

w Sozom. Hift. l. 1. c. 22.

⁷ Ad. Conc. t. 2. P. 435.

[·] Ib. p. 608.

drew up new Articles of Faith different from those of the Council of Nice. On the other side, St. Athanasius was declar'd innocent in a Council held at Alexandria in 340, b and by a Council which Pope Julius held at Rome in 341. c The Bishops of the West subscrib'd the Nicene Confession in a Council assembled at Milan in 346. In fine, the Matter was carried to the Council of Sardi-

ca in 347.

d Altho' these Councils were compos'd of Bishops of suspected Integrity, yet they made Canons which were authoriz'd by the Church, We have thirty five Canons of the Council of Antioch in 341 or 342, which were rece v'd in the whole Church. There the Decree of the Council of Nice, touching the Celebration of Easter, is confirm'd: They renew the Command of the Council, that the Clergy should not quit their Churches. They confirm the Authority of Provincial Councils, as well for Judgments as for the Ordination of Bishops. They maintain the Authority of Metropolitans and Bishops, and provide for the Preservation of Ecclesiastical Goods.

Let us now return to the History of the Council of Sardica. c The Emperors Constantius and Constans being willing to re-establish the Peace of the Church, call'd a Synod of the Eastern and Western Bishops in 347 at Sardica a City of Illyrium. There came thither 100 Bishops from the West, and seventy three from the East; but they of the East declaring to those of the West, that they would not affift at the Council, if they would not excommunicate St. Athanasius, Marcellus, and the other Bishops, who had been condemn'd in the East; the Western Bishops, of whom Osius was the chief, and President, held the Council themselves; they declar'd that as to Faith they must hold to the Confession of the Council of Nice, they examin'd the Cause of St. Athanasius and Marcellus, and declar'd them innocent.

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Ad. Cont. t. 2. p. 532. . 1b. p. 614.

Athan, Ep. ad Solit. Socr. l. 2. c. 20. Sozom, Hift, l. 3. c. 11
AH, & Canon, Conc, Sard, t. 2. Con. Lab. p. 625.

This Council should have been a General one, since the Eastern and Western Bishops were call'd to it; but the Eastern withdrawing, it cannot be otherwise confidered than only a Council of the West; besides, the Canons made in it were not receiv'd in the East. It made a new Regulation, which did not take place in the Eaft, and was received but flowly in the West, viz. by granting to the Bishop of Rome the Right of revising and reexamining, if he should think fit, the Causes of the Bishops judg'd by Provincial Councils, when those Bishops should have recourse to the See of Rome; f but it does not give the Pope Power to judge at Rome, but only to refer Judgment to a Council of the nearest Bishops of the Province where the Matter has been judged, with Liberty to fend his Legates thither. I faid that this Regulation was new, because Ossus proposes it as a Privilege, with which the Council may, if it will, honour the See of St. Peter. Besides, that in the Councils of Nice and Antioch, the last Judgment of Bishops is given to Provincial Councils.

This Regulation of the Council of Sardica was never receiv'd nor observ'd in the East. In the West the Bi-shops of Africa oppos'd it, and it was long before it was

observ'd in the other Countries of the West.

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This Council likewise made other Regulations, agreeable to common Right. It most expressly forbad the Translation of Bishops from one See to another. It made several Regulations about the Journeys of Bishops to Court, or to Rome; about Residence; about the Qualifications of those who were to be made Bishops; about the Obligation the Clergy were under to continue in their Churches; and about other Points of Discipline. There are in all twenty Canons.

To go on with the History of the Councils of the fourth Century, we are next to observe, that in 348 there was held a Council at Milan, in which Photinus was condemn'ds. Ursatius Bishop of Singedunum, and Valens Bishop of Mursia, both Arians, ask'd Pardon of

fragm, Hift. c. 2. & 297. nov, Ed.

that Council for what they had done against the Nicene Faith and St. Athanasius, and were receiv'd into the Communion of the Catholicks. The Arian Bilhops held a Council at Sirmich in 349, to depose Photinus; but they could not get him removed from his See, because the People stood up for him. A second Council held in the same Place, An. 351, depos'd him, and made a new Confession of Faith. In 353 or 354, Constantius affembled a Council at Arles, where the Pope's Legates affifted. Ursatius and Valens got the Condemnation of St. Athanasius sign'd by all the Bishops, except Paulinus Bishop of Treves, who was fent into Banishment. Libe. rius, to repair the Mischance of his Legates, demanded another Council of Constantius. That Emperor call'd the Eastern and Western Bishops to Milan, to which Place came near 300. The Western Bishops stood stiff at fust for the Nicene Creed and St. Athanasius; but at last being overcome by Violence, they all fign'd the Emperor's Letter against St. Athanasius, except Eusebius of Verceil, Denys of Milan, and some others, who were sent into Exile. Saturninus Bishop of Arles assembled a Council at Beziers in 356, where he got some Bishops to receive the Arians. St. Hilary Bishop of Poitiers, and Rhodanius of Toulouze, who oppos'd that Defign, were fent into Exile. In the Council held at Sirmich in 357, the Arians of the West publish'd a second Arian Confession: Those of the East assembled the same Year at Antioch condemn'd the Terms Consubstantial, and like in Substance, and congratulated Ursatius, Valens and Germinius, upon their having made the Western Bishops receive their Doctrineh: But the Demi-Arians condemn'd the pure Arians in the Council of Ancyra in 358. Afterwards there were held two Councils at Sirmich in 358 and 350. In the former the Bishops were made to fign a Collection of Confessions that had been already drawn up; and in the latter there was a new one drawn up, in which the Son is declar'd every way like his Father; but the Word Substance is rejected in it i. This Contes-

Socr. Hift. 1. 2. c. 30. 6 37.

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Athan, in l. de Synodis Arimin, & Seleuc, p. 2, 1, 1, nov. Ed.

fion was carried to a Council of 400 Western Bishops whom the Emperor call'd at Rimini in 350. Those Bithops refus'd at first to approve any Confession but that of the Council of Nice, and condemn'd the Errors of Arius; but the Deputies of that Council that were fent to the Emperor, being affembled at Nice, a City of Thrace, approv'd a Confession of Faith like that of Sirmich, in which they rejected the Words Substance and Hypostasisk. This Confession being brought to Rimini. with Orders from the Emperor not to fuffer any Bishop to go away without figning it, they yielded at last, and fubscribed that Confession. During that time the Eastern Bishops assembled at Seleucia, to the Number of 160, were divided into two Factions; the one maintaining the Confessions of Antioch and Sirmich, and the other declaring for pure Arianism. Both Parties united in the Council of Constantinople in 360, and approv'd the Confession of Rimini.

m After the Death of Constantius, St. Athanasius was restor'd to his See, held a Council at Alexandria in 362, to examine after what manner the Arians should be receiv'd, who were willing to return to the Church. In that Council they treated of the three Hypoftases, and they judg'd that that Question did not regard Faith. They decided, as to the Mystery of Incarnation, that the Word had not only a Body, but also a Soul and a Spirit. " St. Hilary held several Councils in Gaul, to repair what the Council of Rimini had done amis. There was one at Paris in 362, which declar'd that the Bishops affembled at Rimini had done ill, in confenting that the Word Substance should be no more mentioned, and profes'd their Belief, that the three Persons of the Trinity were of the same Nature, and the same Substance. They condemn'd Auxentius, Ursatius, Valens, and Saturninus, the Heads of the Arian Party in the West. o The Bishops of Italy in a Council did likewise annul the De-

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^{*} Theod. Hift. 1.2. c. 15, & 16.

Ad. Conc. t.2. p. 792,

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" Conc. Alex. ap. Athan.

" Hil. fragm.

Hift. 11. nov. Ed.

" Athan. Ep. de fide ad fovian. p. 2. t. t.

nov. Ed. p. 780.

cree of the Council of Rimini. The Nicene Confession was propos'd to the Emperor Jovian as a Rule of Faith, by the Bishops of Egypt assembled in 363, and receiv'd in a Council held the same Year at Antioch. At Lampfacus the Anomæans were condemn'd in 365 by the Demi-Arians, who came nearer to the Orthodox in that Synod, and in several others. P Pope Damasus held a Council at Rome in 370, in which he condemn'd the Errors of the Arians, and rejected the Confession of Rimini. In fine, when Theodosius came to the Empire, Arianism was entirely demolished by the Council of Constantinople, which was call'd the second General Council.

We must distinguish three Assemblies of Bishops at Constantinople, held in the beginning of the Reign of Theodosius. The first was held in May 381. 9 It was made up of Bishops from all parts of the Eastern Empire. except Egypt. - Meletius Bishop of Antioch presided in that Affembly, and establish'd St. Gregory of Nazianzen in the See of Constantinopler. 'Tis likely it was in this Synod that the Canon was made against Maximus, who defign'd to take Poffession of the See of Constantinople; and that by which was granted the fecond Rank to the Bishop of Constantinople. Meletius died before the end of this Synod. Flavianus succeeded him in the beginning of the Year 382, came to Constantinople with the Bishops of the East, whither also came the Bishops of Egypt. St. Gregory of Nazianzen was oblig'd to renounce the See of Constantinople; and Nectarius was put in his Place. In the mean while the Bishops of the West being affembled at Aquileia, condemn'd the two Arian Priests. and wrote to the Emperor to call a General Council of the Eastern and Western Bishops at Alexandria, to regulate the Affairs of the East. This Letter was deliver'd to the Council of Constantinople, who did not think fit to remove elsewhere, and only wrote to the Bishops of the

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P Conc. Rom. fub Damas. Conc. Lab. t. 2. p. 889.

1 Soct.

Hist. l. 5. c. 8.

1 Act. Conc. Const. int. Acta Conc. t. 2.

2. 912, & 1015.

3 Act. Conc. Aquil. Con. t. 2.

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West, and fent them three Deputies to affure them of their good Dispositions towards Peace, and to acquaint them with the Sincerity of their Doctrine. The Bishops of the West complain'd to the Emperor, First, That they had ordain'd Flavianus in the place of Melerius, contrary to their Promise made to Paulinus. Secondly, That they had put Nectarius in the See of Constantinople, and rejected Maximus. Thirdly, That they declin'd to afsemble a General Council, on purpose to hold one at Constantinopie, compos'd only of Eastern Bishops. They demanded that a General Council should be held at Rome, to regulate all Matters. This Letter of the Western Bishops was deliver'd to that Council which fat at Constantinople in 383, in which Nectarius presided. The Bilhops of that Council gave this Answer to the Western Bishops, that they wish'd they could come to Rome to regulate the Affairs of the Church, but not being able to come thither without abandoning their own Churches, they thought it was fufficient to give them an Account of what they had done. As to Doctrine, they made profession of holding the Faith of the Council of Nice: and as to the Government of Churches, they declar'd, that according to the Decrees of that Council, they believ'd that the Ordination of Bishops belong'd to the Province. That the Ordination of Nectarius, Flavianus, and St. Cyril of Jerusalem, had been done conformably to that Law. They exhorted the Western Bishops to approve what they had done, and to prefer the publick good of the Church to the Inclinations they might have for particular Men.

Besides the Letters we have mentioned, this Council u drew up a Creed not very different from that of Nice, only adding to it more precise Terms, to express the Divinity of the Holy Ghost, who is there call'd the quickening Lord who proceeds from the Father, who ought to be worshipped with the Father and the Son, and who spake by the Prophets. They likewise profess to believe one only Holy, Catholick, and Apostolical Church; one only

" Conc. Coxft. Symb. Con. t. z. P. 952.

Ep. Conc. Conft. ap. Theed. Hift. 1. 5. c. 9.

Baptism for the Remission of Sins; the Resurrection of the Body, and the Life of a future State. w We have likewife fix Canons of that Council; the first confirms the Nicene Faith, and pronounces an Anathema against all the Hereticks of that Age. The fecond contains a Regulation about the Government of Churches. There it is ordain'd, that the Bishop of Alexandria shall only govern Egypt; that the Bishops of the East shall govern the East, preserving to the Bishop of Antioch his Privileges; that the Bishops of Asia, Thrace, and Pontus, shall govern each the Churches of their Dioceses; that the Bishops shall not go out of their Countries to meddle with the Affairs of another's Diocese; that the Affairs of the Province shall be regulated by the Provincial Council; and that the Churches among the Barbariane shall be govern'd according to their antient Custom. The third Canon grants to the Bishop of Constantinople the first Rank after the Bishop of Rome. It gives him no Jurisdiction over the Dioceses of Asia and Pontus; but this Rank of Honour gave Occasion to the Bishops of Constantinople to extend their Jurisdiction over Thrace, Asia, and Pontus. The fourth Canon declares the Ordination of Maximus void. The fifth Canon approves the Tome of the Bishops of the West, sent to and receiv'd at Antioch. The fixth regulates the Form of Ecclefiastical Judgments. The last is concerning the Manner of receiving Hereticks.

But it may be said, How can this Council be call'd General, since it was compos'd only of the Eastern Bishops, and the Western did not only not assist at it, but even demanded another General Council? 'Tis true, there was no Western Bishop present at that Council but Ascholius Bishop of Thessalogica; and the Western Bishops complain'd of its being held without them; but they afterwards receiv'd the Creed of that Council. As to the Canons, the Popes rejected them, because of that one which grants to the Bishop of Constantinople the Rank

of Honour immediately after him of Rome.

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I shall now finish the History of Councils that were held in the End of this Century. I have already mention'd fome of them, as that of Capua, that was held in 301, x affembled to judge the Cause of Flavianus, which it did not judge; in which Bonofus, Bishop of Naisla, who maintain'd that Mary had Children by Joseph, was accus'd, and order'd to be judg'd by the Bishops of Macedonia, and in the mean time forbid to ento into his own Church. This Council did likewife forbid Re-baptizing, Re-ordination, and the Translation of Bishops y. I have already said that the Messalians were condemn'd in a Council of twenty five Bishops, held by Amphilocus Metropolitan of Iconium, at Syda in Pamphilia; and afterwards, in a Council at Antioch, held by Flavianus. I have likewise spoken of the Councils held in Spain, and Gaul, against the Priscillianists, which made Canons about Discipline; and of Councils held in Africa against the Donatists. 2 To those Councils we ought to join that of Gangres, held about the Year 370, which condemn'd the Errors of one Eustathius, who under Pretext of leading a more holy and more auftere Life than others, establish'd Practices contrary to the Laws of the Church; condemn'd Marriage. quitted the Assemblies of the Church, and held private ones, neglected the Fasts of the Church, forbad eating of Flesh, despis'd sacred Places, and the Tombs of the Martyrs, and enjoin'd forfaking ones Estates. Errors were condemn'd by this Council in twenty Canons, which were put into the Code of the Canons of the Universal Church. Besides those Councils which condemn'd Persons and Errors, there were many others held in the fourth Century, which only made Rules about Discipline. We have the Canons of some of them; among others, those of a Council of Laodicea, which were likewise put into the Code of the Canons of the Universal Church. We don't precisely know when this Council was held. The Canons of it clearly shew, that

^{*} Ep. 56, & 57. nov. Ed. alias 78, & 79.

Y Act. Conc. t. 2. p. 1015. 2 Can. Conc. Gangr. in Edit. Conc. Lab. t. 2. p. 414. & in cod. Can. Ecclef. univ. 2 Can.

Conc. Laod. in Edt. Conc. Lab. t. 1. in Cod. Can. Eccl. univ. VOL. II.

of the Heathens when they were made. 'Tis probable it was betwirt the Years 360 and 370. We have fixty Canons of that Council, which regulate abundance of important Points concerning Discipine. The last contains the Catalogue of the Canonical Books of the Old

and New Tellament.

b We have likewise abundance of Canons made in African Councils, whereof there was also a Code made. We have fourteen of the Council of Carthage, held in 348; thirteen of the second, held in 390; forty five of the Councils, the one held at Hippo in 393, and the other at Carthage in 397. A Collection of 104 Canons of one of the Councils of Carthage, held in 398, and eighty five of a Council held in the same City, in 401. C The Council held at Turin in 400 regulated the Differences between Proculus Bishop of Marseille and the Bishops of Gallia Narbonensis, and between the Bishops of Arla and Vienne about the Right of the Metropelis, and some other Matters. In fine, the first Conneil of Toledo, held the same Year, after having ordain'd the Observation of the Canons of the Council of Nice, made twenty more about feveral Points of Discipline.

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CHAP. V.

Of Men famous for Learning and Piety; or of Authors in the fourth Century.

SINCE the Church was in fo flourishing a State as I have describ'd in the fourth Century, there is no room to doubt but that it produc'd abundance of illustrious Personages for Learning and Piety. d'Tis true,

S. Hieron, de viris illustr, artic, 81.

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b Cod. Can. Eccl. Afr. t. 2. Conc. Lab. p. 1041. & feq.

c Concil. Taur. in Edit. Conc. t. 2. P. 1155.

this Age and the following were the most remarkable for the Number of holy and illustrious Christian Authors, who maintain'd the Truths of Religion with great Courage, and taught Morality with Dignity. I shall pitch upon some of them, of whom I shall draw a Picture,

and speak of their principal Works.

In Order of Time Eufebius is one of the first; he was born in Palestine, towards the End of the Reign of Galienus, and was firnam'd Pamphilus, from the Name of the Martyr his Friend; who fuffer'd Martyrdom in 300, after two Years Imprisonment. He was chosen Bishop of Casarea in Palestine, in 313 or 314. He supported Arius at first, but he abandon'd him in the Council of Nice. He however kept a strict Friendship with the Bishops of the Party of that Heretick, and supported them in deposing Eustathius, and persecuting St. Athanasius. Neverthelels he refus'd the See of Antioch, which was offer'd him after the Deposition of the former. He died about 338. He did great Services to the Church. by defending the Truth of the Christian Religion in his Books of the Preparation and Demonstration of the Gospel. and by preferving the Memory of the principal Events that concern'd the Church from its Original down to the Council of Nice, in his Ecclesiastical History. His Chronicle, from the Beginning of the World till the twentieth Year of Constantine, is also of great Use. The four Books of the Life of Constantine, are rather a Panegyrick than an History. He had likewise made an Easter Cycle; and we have yet a Discourse which he wrote against the Philosopher Hierocles, who compar'd Apollonius Tyaneus to JESUS CHRIST. Beside this he compos'd, together with the Martyr Pamphilus, five Books of Apology for Origen, to which he added a fixth after the Martyr's Death He wrote much in Divinity and Criticism. We have five Books of his against Marcellus of Ancyra, and a Commentary upon the 150 Pfalms, publish'd by Father Bernard Montfaucon. Altho' Eusebius did not openly maintain the gross Impieties of Arius, yet we cannot vindicate him from having us'd Expressions that favour of Arianism.

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On the other hand, Eustathius, who was translated from the See of Berwa to that of Antioch in 323, and held one of the chief Places in the Council of Nice, was one of the most zealous Adversaries of the Arians, who depos'd him, and sent him into Exile in 330. He compos'd many Works against their Error, and wrote a great many Homilies and Letters. We have nothing of his but some Fragments of his Homilies, quoted by Theodores, and a Treatise of Pythonism. The Discourse of the Creation, which is attributed to him, is unworthy of him. The Ecclesiastical Historians have preserved two Letters of Alexander against Arius, and the Judgment which he makes of that Heretick is to be found in the last Edition of the Works of St. Athanasius.

The most illustrious of all the Defenders of the Orthodox Faith against the Arians, is the famous St. Athanasius, who succeeded to Alexander in the See of Alexandria in 326. We know not the Year of his Birth; he was very young in the Time of Dioelenan's Persecution. He applied himself from his Youth to the Study of the Scripture, and was, 'tis thought, for some time, Disciple to St. Anthony. What Rufinus relates of his baptizing his Companions when he was a Child, and playing with other Children, and of Peter Bishop of Alexandria's approving of that Baptism, and destining St. Ashanasius to an Ecclesiastical State of Life, cannot agree with the Age of St. Athanasius, who must have been eighteen or twenty Years of Age when Peter was rais'd to the See of Alexandria. He was Deacon in Alexandria at the time of Arius's Excommunication, and accompanied his Bishop to the Council of Nice. He was all his Life the Object of the Arians hatred, who joining with the Meletians, first accus'd him of having exacted a new Duty upon the Linen Robes for the Use of the Church of Alexandria. He was discharged of this Accusation by the Emperor Constantine; but those Aceusers charg'd him with two other Crimes; the one, of having broke a Chalice, overthrown the Sacraments, and destroy'd the Church of Ischyras Priest of Mareotis, by his Priest Macarius, and of having kill'd Arsenius Bishop of Hypsele. St. Athanasius having discover'd this Bishop, who

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hop, who who conceal'd himself, consounded his Enemies upon that Accusation; but they had Credit enough to maintain the first, and to get a Council call'd at Tyre, where upon an Information given in by his Enemies at Tyre, he was condemn'd and depos'd. He had Recourse to Constantine; but his Enemies had prejudiced the Mind of that Prince, by accusing Athanasius of having threaten'd that he would hinder the carrying of Corn from Alexandria to Constantinople. The Emperor, irritated hereat, sent him into Exile to Treves in 336, without hearing him.

After the Death of Constantine, the three Casars, his Sons, allowed the exil'd Bishops to return to their Churches. St. Athanasius was sent back to Alexandria, and took Possession of his Charge; but some time after, the Eusebians affembled at Antioch declar'd him fallen. from the See of Alexandria, and ordain'd in his room one Gregory of Cappadocia, whom the Emperor Constantius put in Possession of the See of Alexandria in 341. St. Athanasius withdrew into Italy. There he was well receiv'd by Pope Julius, who granted him Communion, cited to a Council at Rome the Bishops who had condemn'd him, and declar'd St. Athanasius innocent of the Crimes he had been charg'd with. This Saint having pass'd three Years at Rome, was call'd the fourth Year (in 345) to Milan by Constans, who wrote to his Brother Constantius, that he must call a Council to judge of. the Case of St. Athanasius. This Council was held at Sardica in 347. I have already mention'd the Refult of it. St. Athanasius was there absolv'd by the Western Bishops. Gregory died at the same time, and St. Athanafius was fettled in his See in 349, at the defire of Constans. This Prince happening to die the following Year, the Enemies of St. Athanasius renew'd their Instances with Constantius to have him remov'd. The Emperor relisted their Solicitations for some time; but at last he fent Orders in 355 to expel St. Athanasius, who was oblig'd to hide himself in 356. His Enemies ordain'd George in his Place, whom they put by Force in Possestion of the See and Churches of Alexandria. St. Athanafius, after having liv'd conceal'd for some time in Alexandria, withdrew into the Wilderness, where he H 3

liv'd with the Monks till the Death of Constantius, and there compos'd feveral Writings in his own Defence. After the Death of Constantius, the Emperor Julian having given Permission to the exiled Bishops to return, and Gregory having been kill'd in a popular Sedition in 362, St. Athanasius return'd to Alexandria, and there was fettled in his See; but the Heathens having made him hateful to Julian, that Emperor fent an Order to Alexandria, to banish him the City, and even to apprehend him. St. Athanasius escap'd, and liv'd conceal'd in the Wilderness of Thebais till the Reign of Jovian, who revok'd the Edict of his Banishment, and invited him to take the Government of his Church again. He being defirous to have a Rule of Faith of him, St Athanufius propos'd no other to him but that of the Council of Nice. The Arians went to wait on the Emperor to ask another Bishop instead of St. Athanasius, but they were very ill receiv'd, and St. Athanasius remain'd in peaceable Possession of his See during the Reign of Jovian, which was not long. Valens who fucceeded him, having been baptized by Eudoxus an Arian Bilhop, ordain'd that all the Bishops that had been depos'd under the Reign of Constantius, should be remov'd from their Churches The Governor of Egypt receiving this Order, prepar'd to put it in Execution against St. Athanafins, and intended to apprehend him. But St. Athanafins withdrew into the Country, to the Burial-place of his Fathers, where he hid himself for four Months. Valens was oblig'd to recal him. All the rest of his Days he peaceably enjoy'd the Government of the Church of Alexandria, and at length ended his Life, which had been made uneafie by fo many Traverses and Persecutions, the second of May, in the Year 373. The first Writings of that Father are two Discourses against the Gentiles. Afterwards he wrote many things against the Arians. The necessity of defending himself, and of discovering the Violences of his Adversaries, oblig'd him to make many Apologies, circular Letters, and other historical Writings, in his own Justification. He compos'd abundance of Dogmatical Discourses concerning the Trinity against the Arians, and concerning

ing the Incarnation against the Apollinarians. Many antient Works have been fallly laid to him, which belong to other Authors, and Writings much newer and more contemptible; and many of his Works are lost. The Life of St. Anthony is written by him, although some: Criticks have doubted of it.

e Marcellus Bilhop of Ancyra oppos'd the Arians with no less Zeal than St. Athanasius; but he did not express himself with equal Caution, and was suspected, with fome Ground, of having fallen into the opposite Error of the Sabellians, who did not distinguish the Divine Perfons. This appears by the Book which he wrote concerning the Subjection of JESUS CHRIST, against Aflerus, and the other Bishops of the Arian Party. He affifted at the Council of Nice, and was condemn'd and banish'd with St. Athanasius in 336. Basil was ordain'd in his Place. He was re-establish'd in his Church after the Death of Constantine, but he did not continue long in it. He fled with St. Athanasius into the West, where he was receiv'd into Communion by Pope Julius, and at last absolv'd in the Council of Sardica. He return'd to his Bishoprick, but Basil being in Possession of it, he had difficulty to maintain himself in it. In the mean while St. Athanasius still continued in Communion with him, altho' feveral Orthodox Bishops of the East were feparated from it. He died about a Year after St. Athanasius, in 374. He wrote much against the Arians. There remain only some Fragments of his Book against Afterus, refuted by Eusebius Bishop of Casarea. Altho' he advanc'd some Propositions in favour of Sabellianism (if we hold to his Confession of Faith which he presented to the Pope, and that which his Disciples publish'd after his Death) yet we shall find him Orthodox in the main.

Osius Bishop of Corduba, who had generously confessed the Faith of Jesus Christ during the Persecution, was one of the Bishops who had the largest share in condemning of Arius. Constantine, who had known him in the West, and whom he had follow'd into the East, sent him to Alexandria to put an end to the

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Hieron. in Catal, art. 86.

Schism of Arius. He presided in the Councils of Nice and Sardica; but after he had strenuously maintain'd the Faith of the Council of Nice against Constantius, he at last subscrib'd the second Confession of Sirmich. He repented of it very soon, retired into Spain, where he died in

358, aged above a hundred Years.

Pope Liberius, who succeeded Pope Julius in 352, who had always constantly maintain'd the Orthodox Faith, and defended the Innocence of St. Athanasius, did not imitate the Steadiness of his Predecessor, but had the same Weakness with Osius. He shew'd a great deal of Resolution at first, but having been fent into Exile, he subscribed the Condemnation of St. Athanasius, and an Arian Confession of Faith that was presented to him by Demophilus. After this Subscribing he was recall'd from Exile, return'd to Rome and remov'd Felix who had been put in his Place. When he was in the peaceable Possession of his See, he repented of what he had done, reunited with St. Athanasius, made Profession of the Nicene Faith, and endeavour'd to reunite the Demi-Arians with the Catholicks. We have many of that Pope's Letters.

The West furnishes us with one of the most ardent Defenders of the Orthodox Faith against the Arians, in the Person of St. Hilary, Bishop of Poietiers. He had been a Heathen, was converted by the reading of the facred Books, and ordain'd Bishop of Poietiers in 350. He strenuously oppos'd the Arians in the Council of Milan in 355. He withdrew from the Communion of Saturniaus, Ursatius, and Valens, the Heads of that Party in the West. He was banish'd by the Order of the Emperor Constantius in 356, for having strenuously maintain'd the Orthodox Faith, and the Innocence of St. Athanasius in the Council of Beziers. The ordinary Place of his Exile was Phrygia; from whence he wrote to the Bishops of Gaul his Discourse of Synods, to inform them how they ought to behave themselves in the two Synods, the Expectation of which held the whole Church in suspence. He was fent to the Council of Seleucia, and admitted into it; but finding that the Bishops of that Council allow'd of Arianism, he would not stay in it any longer. However he staid to the end of the Council, and follow'd

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low'd their Deputies to Constantinople. When he saw that the Faith was in extreme Danger, the Bishops of the West being cheated, and those of the East overcome, he demanded Audience of the Emperor Constantius, and presented to him Writings against the Arians. He wrote a Book against Ursatius and Valens, which contain'd the History of the Councils of Rimini and Seleucia, from which was extracted the Work entitled The Fragments.

When the exil'd Bishops had recover'd their Liberty under Julian the Apostate, Hilarius assembled several Councils in France, to re-establish the antient Doctrine, and condemn the Decrees of the Councils of Rimini and Seleucia. He got Saturninus Bishop of Arles, and Paternus Bishop ot Perigueux condemn'd, because they maintain'd Arianism ; as for the rest, who own'd their Fault in signing the Confession of Rimini, they were pardon'd; and Gaul was indebted to St. Hilary for being deliver'd from Herefie under the Empire of Valentinian. He accus'd and convicted Auxentius Bishop of Milan, of Arianism. In 367 he collected what pass'd from the Council of Rimini, as may be seen by the second Book of the Fragments. In fine. after going through fo many Labours for the Defence of the Faith, he finish'd his Course about the End of the Year 367, or in the Beginning of 368. Besides the Works we have mention'd, we have twelve Books of his concerning the Trinity against the Arians, and Commentaries upon St. Matthew, and the Pfalms. St. Hilary wrote with Vehemence, Force, and Freedom, and yet he was not so passionate as Lucifer Bishop of Cagliari. who wrote Books for St. Athanafius, and against Constantius and the Arians, wherein he keeps no Measures; and his too great Severity was the Cause of the Schism which he rais'd in the Church.

We have spoken of the principal Adversaries of Arius in their Order; but there were in this Age other Authors, both before and after Arianism broke out. In the beginning of this Century we have Peter Bishop of Alexandria, who wrote some Books, among which we have a Canonical Letter, which contains Rules about

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Hieron, in Catala

the Duration of the Penance of fuch as had fallen into different Kinds of Idolatry, Rheticius Bishop of Autun, who affifted at the Council of Rome against the Donatifts, is of the same Time. He wrote a Book upon the Canticles, which St. Jerom critizes. The Poet Juveneus, who wrote the History of the Gospel in Verse, flourish'd under Constantine. St. James Bishop of Nisibe, famous for the Protection of the City of Nisbe, which was besieg'd by the Persians, compos'd a great many devout Books, whereof we have nothing but the Titles. We have also lost those of Eusebius Bishop of Emese; for the Sermons which go under his Name are not his. Victorinus, an African Orator, baffled the Arians and Manicheans in feveral Works. St. Patianus Bishop of Barcelona, who died in 392, wrote some very elegant Pieces against the Novatians, viz. three Letters to Novatian, an Exhortation to Penance, and a Sermon about Baptism to the Catechumens. Phebadius Bishop of Agen, who was one of the Bishops that staid longest at the Council of Rimini, has left us a Work against the second Confession of Sirmich. Optatus Bishop of Milevetum in Africa, compos'd an excellent Work, about the Year 370, in Defence of the Catholick Church against the Donatists.

The two Apollinarius's, viz. the Father, Professor of Rhetorick at Laodicea, and the Son, Bishop of that City, enrich'd the Church with several Books, savouring of the Manner of the Heathen Poets and Philosophers, which Julian forbad the Christians to read. Titus Bishop of Bostrus, a City of Arabia Petraa, is Author of a Work against the Manicheans; but the Commentary upon St. Luke, which is ascrib'd to him, is later. Didymus of Alexandria, who, tho' he was deprived of his Sight at five Years of Age, was a Prodigy for Learning, did compose abundance of Commentaries and other Works, whereof we have nothing but the Translation of three Books about the Divinity of the Holy Ghost, written by St. Jerom. We might add others, whom we chuse to omit, that we may come to the great Men who flou-

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Amongst them there were four illustrious Greeks, St. Cyril of Jerusalem, St. Basil, St. Gregory of Nazianzen, and St. Gregory of Nyssa; and one Latin, viz. St. Amb ofe Archbishop of Milan. The Names of these Fathers are very well known; I shall here give an account o their

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g St. Cyril was ordain'd Priest at Jerusalem by Maximus Bishop of that City; but if we will believe St. Jerom, he would do nothing but the Functions of De con fo long as that Bishop liv'd. After his Death he was put in his Place, in 349, or 350, by Acatius of Casarea, and the Bishops of his Party, which render'd his Faith suspected to the Orthodox; but he fell out with Acatius very foon upon the account of the Rights of his Church. Acatius depos'd him in a Council held in 357, on Pretence he had fold the Ornaments of the Church, and the Holy Vessels, to assist the Poor in time of Famine, and put Eutychius in his Place. St. Cyril appeal'd from that Sentence to a more numerous Council. He retir'd to Tarsus, and took up with the Demi-Arian Bishops: However, he was not restor'd in Constantius's Time; and his See was fill'd with three or four Bishops of the Faction of Acatius, who succeeded one after another. He was restor'd, as others were, after the Death of Confantius, and continu'd in Possession of his See till the Empire of Valens, under whom he was remov'd, and was not restor'd till after the Death of that Prince in 378. He was confirm'd, and his Ordination approv'd of in the Council of Constantinople in 380, and died in 386. We have eighteen Catechetical Discourses of his for the Instruction of the Catechumens, and five call'd Mystagogicks, for those newly baptiz'd. He wrote them in his Youth. There he explains our Mysteries after a fimple, diffinct and precise manner. I shall join to S. Cyvil, St. Ephraim Deacon of Edeffa, who wrote in Syriack Commentaries upon the whole Bible, Controversial Difcourfes against Hereticks, abundance of Moral and Divine Works, and a great number of Hymns. His Works were fo much esteem'd in his own Time, that they were almost all translated into Greek. We have at present under his Name a Latin Translation of abundance of little Pieces of Morality and Devotion.

Socrat: L 2. c. 40. Sez. L. 4. c. 25.

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Let us now come to the great St. Basil, who labour'd fo much for the Faith and the Church. He was of Casarea in Cappadocia, and came into the World about the Year 328. His Father's Name was Basil, and his Mother's Emmelia. He was educated in the Christian Religion by his Grandmother Macrina. After having studied the belles lettres at Casarea of Palestine, he came to Constantinople to be Scholar to the samous Rhetorician Libanius, and at last went to Athens to sinish his Studies. There he found St. Gregory of Nazianzen, with whom

he cultivated a very strict Friendship.

He return'd to his own Country about the Year 355, and after having vifited the Monasteries of Egypt and Lybia, he took to live after the manner of the Monks, When he was return'd into his own Country, he retir'd to a Solitary Place in Pontus, with his Brothers Peter and Naucratius, and several others of his Friends, there to lead a religious Life. He made a Rule, and was the first Institutor of the Monastick State in Pontus and Cappadocia. He separated from the Communion of his Bishop Dianius, because that Bishop had sign'd the Confesfion of Rimini, nor was he ever reconcil'd to him till he had declar'd on his Death-bed, that he always believed in his Soul the Confession of Nice, and that it was through Simplicity that he had fign'd that of Rimini. There was some Coldness betwixt St. Basil, and Eusebius the Successor of Dianius. In 362 St. Basil retir'd to his Solitude; however he was reconcil'd to Eusebius after three Years, and was after him chosen Bishop of Casarea in Cappadocia in 369 or 370. He was no sooner rais'd to that Dignity, but he was perfecuted by the Emperor Valens, who made the Governor Modeflus press him to communicate with Eudoxus, and embrace the Do-Ctrine of the Arians; but it was in vain for the Emperor to make use of Menaces. Basil answer'd him with a farprizing Courage, and would not condescend to his Valens coming himself to Casarea, and not being able to prevail upon him, either by Mildness, or threatning Banishment, at last lest him at quiet. He labour'd strenuously for the Re-union of Meletius with St. Athanasius and the Bishops of the West, and to re-establish the

the Peace of the Church. He died the first of January 378 or 379. He wrote a great many Letters, in which was contain'd the whole History of the Church in his Time, and abundance of Questions concerning the decided Doctrine, Discipline and Morality of the Church. We have three Canonical ones to Amphilochius, which contain very wife Laws about Penance. We have Homilies of his about the Work of the Creation of the World, and upon the Pfalms, and a Commentary upon the fixteen first Chapters of Isaiah. He oppos'd the Doctrine of Eunomius in five Books, and maintain'd the Divinity of the Holy Ghost in a Work by it felf. wrote upon Baptism and Virginity; we have likewise thirty one Sermons of his, as well upon Faith as Morality, and excellent Practical Works. Some attribute the great and the little Rules for Practice to Eustathius of Sebastum; but they have so much Affinity with the Ascetick Works of St. Basil, that we can scarce doubt their being his. The Liturgies that go under his Name are different from those which he compos'd.

St. Basil join'd the Beauty of Eloquence to the Solidity of Learning. He excell'd in every kind. He was an excellent Orator, a good Divine, and able Canonist, wise in his Conduct, mild in his Government, zealous for the Good of the Church, exact in his Explication of Mysteries, and an Enemy to all the Hereticks of his

time.

His Friend St. Gregory of Nazianzen was born in the Town of Arianzum near Nazianzen in the Year 328. His Father Gregory was Bishop of that City. Gregory the Son applied himself to Polite Learning. He begun his Study at Casarea in Palestine; from whence he came to Alexandria to study Rhetorick; and at last, to perfect himself, he went to Athens towards the end of the Year 344. After having continu'd there for some time, and contracted a Friendship with St. Basil, he departed from thence to return to his own Country. He got himself baptized, and took care of his Father's Affairs. He afterwards retir'd with St. Basil into the Solitude of Pontus, and quitted that Retreat only to assist his Father, who having sign'd the Confession of Rimini, was teaz'd with

with the Orthodox of his Diocefe. St. Gregory re-establish'd Peace, and was ordain'd Priest in his Journey in 361. When St. Basil was made Bishop of Casarea, he made Gregory Bishop of Zasimum; but he was soon weary of so tedious an Abode. He return'd to Nazianzen, where he was Co-adjutor to his Father, however on Condition of not fucceeding him. Nevertheless he continu'd some time at Nazianzen after his Father's Death. From thence he came to Constantinople in 376; and consented to be Bishop of the Catholicks in that City, and assembled them in the Church of Anastasius. He converted feveral Arians in a short time. Peter Bishop of Alexandria at first confirm'd him in that See, but afterwards he fent Bishops to Constantinople, who ordain'd Maximus Bishop to the Catholicks of that City. The Clergy and the People remov'd Maximus, and St. Gregory continu'd in Poffession of the See of Confantinople. The Emperor Theodofius making his Entry into that City in 380, remov'd Demophilus an Arian from the Churches, and put St. Gregory into the Great Church. The first Council of Constantinople confirm'd him in that See: but after the Death of Meletius, the Egyptians murmuring at his Ordination, he propos'd himself to remove, and his Proposal was accepted. He return'd to Nazianzen, and took the Government of that Church again; but his Infirmities daily encreasing, he got Eulalius ordain'd Bishop of that Place, and retir'd to the Country, where he died in 389. He compos'd abundance of excellent Difcourses or Sermons, several Poems and Letters. must yield him the Prize of Eloquence before all the Fathers. He certainly carried it from all those of his Time, for the Purity of his Words, the Nobleness of his Expressions, the Elegance of his Diction, the Variety of his Figures, the Justness of his Comparisons, the Solidity of his Reasonings, and the Beauty of his Thoughts.

St. Gregory Bishop of Nyssa (a City of Cappadocia,) Brother to St. Basil, is also one of the principal Fathers of the Greek Church in the fourth Century. He came into the World about the Year 330. He did not love Retirement like his Brothers; he liv'd a Secular, mar-

ried a Wife call'd Theofebia, and with great Difficulty quitted the Profession of Rhetorick, to enter into an Ecclefiafical State. He was made Bishop of Nysta fome time after St. Balil, in the end of 371, or the beginning of 372. He was remov'd from his Church by the Emperor Valens in 374; he return'd with the other exil'd Bishops in 378. He assisted at several Councils in Conflantinople, where he was in great Esteem. This Father wrote several Books, viz. Commentaries upon the Holy Scripture, Dogmatical Difcourfes, Sermons upon the Mysteries, Discourses upon Morality, Panegyricks upon Saints, Funeral Orations, and Letters about Discipline. He attack'd Eunomius in a Work confifting of twelve Books, and laid down a Method of refuting the Jews, Heathens and Hereticks, in his great Catechism. He gave most faithful Rules for the Conversion of Sinners in his Treatife of Penance; and laid down very wife Directions for Penitents, in his Canonical Letter to Letoius. They attribute to Cafarius, Brother to St. Greeory of Nazianzen, Dialogues upon the fubtle Questions of Theology; but it is not likely that having pass'd his whole Life at Court, he should be Author of those Works, which, befides, do not refemble the Works of the fourth Century. As to St Amphilocus, Bishop of Iconium, St. Basil's Friend, 'tis certain he compos'd feveral Homilies quoted by the Antients; but we cannot affirm that those which go under his Name at this Day. are his; and the Life of St. Bafil, which is faid to be his, is certainly spurious. Of all the Works that bear his Name, there is but one Synodical Letter about the Divinity of the Holy Ghoft, publish'd by M. Cotelier, but what may be call'd in Question. Maximus, who, as I have told you, was in the See of Constantinople, at the fame time with Gregory of Nazianzen, compos'd a Treatife concerning Faith against the Arians, which is not come down to us. Diodorus Priest and Monk, the Difciple of Sylvanus of Tarfus, and Mafter to St. Chrylostom and Theodorus of Mopfueftes, was ordain'd Bishop of Tarfus in 375, and signalized himself in the fourth Century, by his learned Commentaries upon the Holy Scripture. He was one of the first Commentators who applied

plied himself to explain the literal Sense of the Holy Scripture, without meddling with the Allegorical. He was prais'd and esteem'd by all the great Men of his Age: Nevertheless in the following Centuries they had not so good an Opinion of his Doctrine; and he was accus'd of having taught the Error which was afterwards broach'd by Nestorius. It was perhaps for this Reason. that his Works have not been preserv'd, and that we have nothing but an Extract of his Treatife of Destiny preserv'd by Photius, and some Fragments of his Commentaries in the Greek Catena. Timotheus, Successor to Peter in the See of Alexandria, compos'd the Lives of Monks. We have Canonical Laws of his, upon which Balsamon has wrote Commentaries. I have joyn'd together all those Greek Authors, who flourished after the Year 350, because of the Connexion they have with one another; let us now come to the Latins.

St. Ambrose, Bishop of Milan, is the most considerable of them. He is one of those who are as illustrious

for their Piety as for their learned Works.

I shall here give a short Account of his Life. The Father of St. Ambrose was Prafestus Pratorius in Gaul. when that Saint was born, in the Year 340. His Mother carried him to Rome when he was yet very young, with Marcellina his Sifter, and Satyrus his elder Brother. after the Death of the Father. She had a particular Care about the Education of their Children. Her Daughter made Profession of Virginity, and receiv'd the Veil from the Hands of Pope Liberius in 352 or 353. St. Ambrofe profited by the virtuous Examples of his Mother, Sifter, and the Virgins that were in the same State with her. They inspir'd into him the Love of Virtue from his very Infancy, and preferv'd him from the Corruption of the Age. He joyn'd Study to Piety. After he had ended his Studies, he pleaded in the Court of Probus, who was Prafectus Pratorius, who chose him for Affessor, and afterwards made him Governor of Liguria and Emilia, i. e. of all that is comprehended at this Day in the Archbishoprick of Milan, those of Liguria, Turin, Genoa, and Bologna. 'Tis reported that Probus faid to him at parting, Go, and govern rather as a Bishop than as a Judge.

This Saying was a fort of Prediction of what should happen to St. Ambrose. For a little after, Auxentins Bishop of Milan, who had been of the Arian Party, happening to die, the Bishops of the Vicariate of Italy met together, by the Emperor's Orders, to put one in his Place; but there arose a great Contention among the People about that Election, because the Arians and Orthodox did all they could, each of them, to get a Bishop of their Party elected. This Quarrel being like to raise a Sedition, St. Ambrose thought it was his Bufiness to come into the Church to appeale the Disorder. . When he came there, he spoke to the People with abundance of Mildness and Wisdom, and exhorted them to make the Election with the Spirit of Peace, and without Tumult. While he was speaking, the People all with one Voice proclaim'd him Bishop of Milan, altho' he was only a So unexpected a Choice furpriz'd him; Catechumen. he retir'd immediately, and lest no Artifice unessay'd to avoid being made Bishop; but the Emperor giving express Orders to constrain him to accept the Episcopate, he was baptized and ordain'd Bishop of Milan in the end of the Year 374. He immediately renounced his Possessions and the Care of temporal Affairs, and applied himself solely to perform the Functions of the Episcopate with Dignity. Altho' he was but newly baptiz'd, and had not had time to fludy Religion before his Ordination, yet afterwards by his Labour and Study he was able both to learn and teach the Truths of Christianity. He vigorously applied himself to extirpate Arianism out of the Church of Milan. He got two Arian Priests condemn'd in the Council of Aquileia, that was held in 381. The Empress Justina, Mother to Valentinian the younger, would have had him yield a Church in Milan to the Arians, but he refifted her with Resolution. They were likewise forc'd to have recourse to him to negotiate with the Tyrant Maximus, who had fiezed Gaul, and was preparing to enter into Italy. Theodosius went into the West, and having defeated the Tyrant Maximus, and re-establish'd Valentinian, St. Ambrose shew'd no less Resolution to that Emperor than he had done to Justina and Valentinian. He oppos'd the fetting

up a Tewish Synagogue which Theodosius had a Mind to grant them, and the erecting an Altar to Victory, which Symmachus had already intended to fet up. He rebuked Theodosius with a generous Freedom, for the Massacre he had made at Thessalonica, and oblig'd him to do putlick Penance for it. The Death of Valentinian, which happen'd in 392, and the Accession of Eugenius to the Imperial Crown, disturb'd the Quiet of St. Ambrese for some time. He was oblig'd to refire from Milan to Flerence in 303, but return'd in 394, after Eugenius left that City about the Month of August, to march against Theodosius, who gain'd a compleat Victory over that Tyrant in the Month of September. St. Ambrofe afterwards liv'd in quiet at Milan, and finish'd his Course as he had begun it. He died on the fourth of April 307, aged Fifty Seven, in the twenty fecond Year of his Episcopate. This is a faithful Abridgment of the Life of St. Ambrofe: We are now to give an Account of his Works.

He applied himself particularly to give his People a right Notion of the Christian Morality, in his Commentaries or Discourses upon the Holy Scriptures. He collected the principal Maxims thereof in his excellent Treatise of Offices, which he compos'd in Imitation of those of Cicero. He wrote several fine and useful Treatises concerning Virginity, and for the Instruction of Virgins. He explain'd what concerns Baptism and the Eucharift, in his Discourse of Mysteries. In his two Books of Penitence he writes in a very lively manner the Practice of the antient publick Penance. He likewife compos'd dogmatical Discourses, as five Books concerning Faith, or the Trinity, against the Arians; three Books concerning the Holy Ghoft, and a Difcourse about the Incarnation: We find handled in his Letters, the important Points of Discipline and Morality. The Sermons attributed to him, are not his; but were written by Maximus Bishop of Turin, and other la-There are likewise several other Works ter Authors. that are attributed to him, but are certainly not his. The Books of the Sacraments that go under his Name are very ancient, but it is not certain that they are his.

There is as much Nobleneis, Greatness, and Majesty in

his Style, as were in his Actions and Conduct.

St. Jerome and St. Augustin are no less famous; but as they did not write till the end of this Century, and the beginning of the fitth, I shall forbear speaking of

them till I come to the History of the latter.

h There are some other Authors worthy of Notice in the fourth Century; as Eusebius Bishop of Verceil, famous for his Zeal for the Fanh: We have some of his Letters, and, according to the Testimony of St. Jerom, he translated the Commentaries of Eusebius of Casarea, The Deacon Hilarius, a Luciferian, upon the Pfalms. Author of the Commentaries upon St. Paul's Epiffles, which falfly bear the Name of St. Ambrofe, and the Questions upon the Old and New Testament, which have been attributed to St. Augustin. Philaster Bishop of Brescia, who died in 387, made an Abridgment of the History of Herefies, which we have. Sabinus Bishop of the Macedonians, and Heraclius Bishop of Thrace, collected the Acts of several Councils, which are not come to our Hands, and fome others. But not being to give an Account of any but famous Authors, I will speak of no more but St. Epiphanius Bishop of Salamis, who wrote a confiderable History of Herefies. He was born in Palestine, near Eleutheropolis, about the Year 320. He spent his Youth with the Monks in Egypt and Palestine: i He was elected Bishop of Salamis, the Metropolis of the Isle of Cyprus, about the Year 366: He engag'd in the Quarrel of Theophilus and St. Jerom, against John of Jerusalem, about the Origenists: He accus'd John of maintaining the Errors of Origen. Theophilus, Bishop of Alexandria, likewise declared against Origen, condemn'd his Books in a Council held in 309, and persecuted the Monks who were suspected of favouring his Memory. Those Monks retired to Constantinople, where they were kindly receiv'd by St. Chryfostom. k Theophilus acquainting Epiphanius with what he had done against

h S. Hier, de viris illustr. art. 96.

hov. Ed. alias 61. & l. 3. Apol. adv. Rusin. Epiph. Ep. ad Johan.

Socr. l. 6. c. 7. 9, 10, 12. Soz. l. 8. c. 12, 13, 14.

Origen, engag'd him to assemble a Council in the Isle of Cyprus, wherein the reading of Origen's Books were forbidden. St. Epiphanius wrote to St. Chryfostom to exhort him to do the same, but he not approving his Advice. St. Epiphanius came himself to Constantinople, at the Entreaty of Theophilus, to get the Decree of the Council of Cyprus put in Execution there; but he could not get it receiv'd, and durst not attempt any thing against St. Chryfostom, nor against the Monks who fled to Constantinople. He departed in order to return to Cyprus, and died on the Road, or a little after his Return, about the Year 402 or 403. The ! chief Work of St. Epiphanius is his Book of Herefies, entituled Panarium, wherein not content to relate the History and Errors of Herefies, he likewise refutes them, and establishes the Do-Arine of the Church. He likewise compos'd a dogmatical Treatife against Herefies, and an Abridgment of his great History of Herefies; a Treatise of Weights and Measures; a Physiology of the true or false Properties of feveral Animals; a Discourse upon the twelve precious Stones that were on the High-Priest's Breast-Plate: and a History of the Life and Death of the Prophets. We have nine Sermons under his Name, but they do not feem to be his. St. Jerom has translated a Letter of his written to John of Jerusalem, consisting of two Parts; the former is about the Ordination of Paulinianus, Brother to St. Jerom, whom he had promoted to the Orders of Deaconship and Priesthood, in a Monastery of Palestine, and concerning Origenism. The latter contains a particular Account of a Picture of JESUS CHRIST drawn upon Cloth, which he had met with in a Church of Palestine, and which he had torn. Some have doubted whether this fecond Part was true; but it is in the same Style with the first, and there is no way of discovering the Forgery of it.

Hier. de viris illuftr, art, 114.

CHAP. VI.

The Succession of the Bishops of the Great Sees in the Fourth Century.

ROM the History which I have given of the Con-tests in the Church during the fourth Century, one may easily suppose, that there was a great deal of Trouble, and a great many Changes in the Succession of the Bishops of the Great Sees, who had the largest Share in those Contests. One may thence observe, that the different Parties caball'd to have the Sees fill'd with People of their own Stamp; that the Emperors, according to their Inclination, expell'd some and set up others; and that the Ambition of private Persons often carried them unjuftly to possess themselves of considerable Churches. Tho' all this be true, yet this does not hinder, but that we may find a Succession of lawful and orthodox Paftors in all the great Churches, which tho' interrupted by Violence, yet was always maintain'd, and at last got the better. I shall here trace it distinctly, and give at the same time a History of the Traverses and Oppositions that were made. I shall begin with the Bishops of the Church of Rome.

I have already faid, that in the end of the third Century, the See of that City was posses'd by Marcellinus.

m Some write that he suffer'd Martyrdom in 304; but that is not certain. The Donatists, on the contrary, accus'd him of having facrificed to Idols: and that is what gave occasion perhaps to some Impostor to frame Acts of a Council held at Sinuessa, in a Crypta or Cavern, where 'tis pretended Marcellinus condemn'd himself in the Presence of 300 Bishops; but that is a Fable that has no Authority from Antiquity, no Probability,

m Eufeb. l. 7. c. 32. Theed, Hift, Ecclef.

and is contradicted by the Testimony of St. Augustin. who maintains the Innocence of that Pope against the Accusation of Petilianus. We do not certainly know how long Marcellinus was in that See: Eusebius prolongs his Pontificate to 308. The Catalogue of Bucherius places his Death in 304. He supposes there was a Vacancy in the See for three Years, fix Months, and twenty five Days after his Death. Some confound Marcellus with him, who succeeded him in 308; but we ought to diffinguish them: The latter was only one Year and fome Months over the See. Eusebius was put in his place, about the Year 310; but he held it only a few Months. We know nothing certain either of the Life or Actions of those first Bishops. It has been thought that Marcellus suffer'd Martyrdom, and that Eusebius was banish d: but there being no Persecution at Rome in their Time (because Maxentius, who was then Master of that City, was well dispos'd towards the Christians) what is faid of the Martyrdom of Murcellus, and the Exile of Eusebius, is very suspicious.

n Miltiades or Melchiades was rais'd to the See of Rome the second of July 311, he died in 313, between the Council of Rome against the Donatists, at which he presided, and that of Arles held in the Month of August 314. The Day of his Death is mark'd in the antient Calendars, on the tenth of January 314. He was accused by the Donatists, as well as Marcellinus, of having offer'd Incense to Idols, and having deliver'd the Copies of the Sacred Books to the Pagans; but that was a Calumny for which they could bring no Proof, and which

the Catholicks refuted.

o St. Sylvester succeeded him, and held the Sacred See twenty Years and eleven Months. He sent his Deputies to the Council of Arles, and the Bishops of that Council wrote a very honourable Letter to him, to the end he might publish their Decisions to the whole Church. He likewise sent Legats to the Council of Nice, and receiv'd its Decision. But the Letter of the Council to that Pope at the Council of 275 Bishops,

[&]quot; Al. Optat, Mil. l. I.

which is pretended he held at Rome, to confirm the Decrees of the Council of Nice, are Forgeries. A Council at Rome, held by Pope Damasus, informs us, that Pope St. Sylvester being accus d by some facrilegious Persons, defended his Cause before Constantine.

The Pontificate of Mark, Successor to Sylvester was not long. He was rais'd to the Pontificate the eighteenth of January 336, and died the feventh of October the

fame Year.

After his Death, the See being vacant four Months. Julius was elected the fixth of February 337. That Pope fignaliz'd himself, as I have told you, in Defence of the Cause of the Church, and that of St. Athanasius: He caus'd several Churches to be built in Rome, and thereabouts: He died the twelfth of April 352. Liberius fucceeded him. 'We find among the Fragments of St. Hilarius a Letter under his Name, directed to the Bishops of the East, which would make one believe, that in the beginning of his Ponnificate he had excommunicated St. Athanasius; but that Letter is false. 'Tis certain, that as toon as he was feated in the Holy See he wrote to St. Athanasius, and continu'd to communicate with him. He maintain'd his Innocence, and the Cause of the Church with Resolution, and disown'd the Consent that his Legates had given in the Council of Milan, to the Condemnation of that Archbishop. He resisted the Eunuch, whom Constantius sent to him to oblige him to consent to that Condemnation. He was sent for to Court, and there maintain'd, with the fame Refolution. the Innocence of St. Athanasius; and from thence was fent in Exile into Thrace.

P The Clergy of Rome having loft their Head, made Oath not to chuse any Person in his Place so long as he liv'd. But Constantius employing Epictetus Bishop of Centumcello in Italy, caus'd one Felix a Deacon to be ordain'd Bishop of Rome, who communicated with the Arians. Some modern Authors have put him in the Rank of the Popes, and made him a Martyr for the Orthodox Faith. Both the one and the other is equally false.

P Athan. Ep. ad Solit. n. 75. p. 385. nov. Ed. Hil. fragm. Liberius.

Liberius, who had shewn fo much Constancy in Peace. could not suffer Exile long. He had not been banish'd two Years, when being brought over by the Persuasions of Demophilus Bishop of that City to which he was banish'd, he not only subscrib'd the Condemnation of St. Athanasius, but likewise approv'd an heretical Form of Faith, which Demophilus presented to him, and wrote to the Arians, that they might procure his being recall'd. At this Price he obtain'd it; and coming to wait on the Emperor at Sirmich, where he likewise sign'd a Collection of Confessions of Faith, approv'd by the Demi-Arians, he was fent to Rome with a Letter from the Deputies of the Bishops assembled at Sirmich, directed to Felix, importing, that Liberius and he should govern the Church of Rome in common: But Liberius was no fooner return'd, but Felix was forc'd to leave Rome; having a Mind to come into it again by Force, he was Thamefully chas'd out of it. Liberius finding himfelf peaceably poffes'd of his See, foon repented of what he had done, made Profession of the Nicene Faith, and re-united with St Athanasius. 9 In 362 he wrote a Letter to all the Bishops of the World, in which he defires them to pardon those Bishops, who having been over-reach'd, had fign'd the Confession of Rimini, and to anothematize the Leaders of their Party, and fuch as had not return'd from their Error. In fine, the Demi-Arians being oppress'd by the Anomians, had Recourse to Liberius, persuading him they were not in an Error, and made Profession of maintaining the Nicene Faith. Liberius wrote to the East in their Favour, and died foon after, in 366. We have thirteen Letters of that Pope, which cannot be suspected of Forgery; the other two are false.

s After his Death, the See of Rome being vacant for fome time, Damasus was chosen about the Month of October 366, by most of the Clergy and People, and ordain'd by the Bishops; but on the other side, Ursicinus,

r Socr. Hift. 1. 4. c. 11. 9 Ep. lib. 2. Conc. p. 154

⁵ Rufin. l. 2. 6. 10. Marcell, libell, prec, Anim, Marcell, init. lib. 27.

ce, h'd ons ba-St. of to ll'd. the llemi-Ded to the oner and was nfelf what and Letdebeen and ch as Demiourle rror, aith. foon Pope,

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who was intriguing for it, got himself ordain'd by some other Bishops in the Church of Sicinum. This Contest rais'd a great Tumult in the City, and caus'd a Sedition there, which was with great Difficulty appeas'd. two Parties came to Blows, and there was a great Number of Christians kill'd in the Churches of Rome in that Quarrel. Pretextatus, Governor of Rome, fent Ursicinus into Banishment, by Order of the Emperor. But the Banishment of Ursicinus did not quiet that Commotion. His Partizans affembled in the Churches whereof they were poffes'd, and would not communicate with Damasus. The Emperor ordering their Churches to be taken from them, they affembled without the City; fo that it was necessary to banish them from Rome. The Bishop of Puzzioli, whose Name was Florentius, and he of Parma, were the most zealous Defenders of that Par-They were condemn'd in a Council held at Rome, in 372, and afterwards banish'd, by the Emperor's Authority; however they return'd, and rais'd new Troubles. " They got Pope Damasus accus'd by one Isaac a Jew. The Accusation was examin'd by a Council at Rome, in 378, which declar'd Damasus innocent, and pray'd the Emperor Gratian to procure the Tranquillity of the Church of Rome. That Prince wrote that Urficinus was in Exile at Cologne, that he had order'd Isaac tobe banish'd to a Corner of Spain, and that the Bishops of Puzzioli and Parma should be sent out of their Coun-However, Ursicinus return'd into Italy in 381. there rais'd new Troubles, and endeavour'd to prejudice the Emperor. w But the Bishops of Italy, assembled in the Council of Aquileia, wrote to strenuously to the Emperor, that he banish'd Ursicinus for ever, and left Damasus in the peaceable Possession of the See of Rome. He govern'd that Church till the Month of December. 383, when he died. We have some Letters of Damasus in antient Authors; but there are some spurious ones

Att. Concil. Rom. t. 2. Conc. Lab. p. 889

Append. cod. Theodof. & a Baron. n. 381. t. 4. P. 423.

W Ep. Conc. Aquil. t. 2. Conc. p. 998.

in the Decretals, and the Poetical Works attributed to

him are very much suspected.

* Siricius succeeded him, and govern'd the Church till the Year 398. The Decretal Letters, which bear the Name of that Pope, are the first true ones. They contain wise Directions about Discipline. He made an express Law to oblige the Bishops, Priess, and Deacons, to live in Celibacy. To him succeeded Anastasius, of whom I shall speak in the following Century.

Thus I have clearly shewn the Succession of the Bishops of Rome; I shall now shew that of the Bishops of

other great Sees.

That of the Bishops of Alexandria, which was the fecond See, is already entred upon in this History; but, for Order's fake, I shall here resume it, and give the Reader an Abridgment of it. y Peter, who was ordain'd Bishop of Alexandria in 300, suffer'd Martyrdom in the ninth Year of the Perfecution, the twenty fitth of November, in 311. Achillas succeeded him the same Year, according to St. Jerom and the Oriental Chronicle, or after a Year and some Months Vacancy of the See in 313, according to the Chronicle of Eusebius and Gelasius of Cizicum. He was certainly succeeded by Alexander, before 320, and perhaps in 315. told you what this Alexander did against Arius; he died five Months after the Council of Nice, in 326. St. Athanasius was his immediate Successor: His Life and Troubles are well known to you from the History of Arianism. He was banish'd to Treves by Constantine, in 336, and continued there absent from his Church two Years and four Months; but there was no Bishop or dain'd in his Place. He return'd in the Month of Jun, In 340 the Eusebians got Pistus ordain'd Bishop of Alexandria, by Secundus Bishop of Ptolemais. This Pistus not being acknowledg'd, they ordain'd Gregory of Cappadocia Bishop of Alexandria, in a Council which they held at Antioch in 341. The same Year St. Athanasius retir'd, and came to Rome, where he stay'd three

y Euseb. Hist. 1.7.

^{*} Siricii Epist. Conc. t. 2. p. 1017. 6. 32. & in Chron. Socr. Hist. l. 1. 6. 5, & 6.

Years, being own'd as lawful Bishop by Pope Julius and the Bishops of the West. In the Year 344 he was call'd to Milan by the Emperor Constans; and was absolv'd in the Year 347, in the Council of Sardica. Gregorius dying in 349, St. Athanasius enter'd again into Possession of his See; and was remov'd from it the twenty ninth of February 356, and Georgius, who had been ordain'd Bishop of Alexandria, came to put himself in Possession of that See by Violence. He enjoy'd it till the Death of Constantius, and was kill'd in a popular Sedition in 362. St. Athanasius return'd presently to Alexandria, but was foon remov'd from it by the Emperor Julian. After the Death of that Prince he was re-establish'd in 363. He was oblig'd to abfcond four Months in the Reign of Valens, and died the second of May 373. He had been Bithop of Alexandria above forty fix Years. After his Death, Peter II. was elected by the Catholicks: But Euzoius Bishop of Antioch ordain'd Lucius, and caus'd the Churches to be deliver'd up to him. Peter retir'd to Rome, and continu'd there fix Years, after which he was re-establish'd, and Lucius remov'd in 378. Peter died in 381. Timotheus, who fucceeded him, died in 385, the twentieth of July. After him Theophilus govern'd the Church of Alexandria in Peace for the space of twenty feven Years, two Months, and twenty feven Days.

The Church of Antioch had as many Traverses and Disturbances in its Bishops, as that of Alexandria; and they were fo much the more troublesome, as those Divisions happen'd amongst the Orthodox themselves. z Cyrillus, Bishop of Antisch, dying in 302; Tyrannius, who fucceeded him, govern'd the Church of Antioch till the Year 313, when Peace was restor'd to the Church. talis, his Successor, caus'd the Church of the old City to be rebuilt, without the Bounds of the new City of Antioch. He affisted at the Councils of Antioch and Neocasarea; he is thought to have been Bishop six Years. Philogonus was rais'd, after the Death of Vitalis, to the See of Antioch, in 318 or 319, and finish'd the Church

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² Euseb. 1. 7. с. 32. Socr. l. I. с. 34. Soz. 1, 2, 6, 19, hif. 1. 1. c. 30, 6 31. I 2

of Palla. Eustathius, formerly Bishop of Berea, was elected in his room in 323; and was depos'd in 330 in a Synod of the Eusebians. There were some Bishops there who oppos'd his Condemnation, and the People of Antiech rais'd a Tumult upon the deposing of their Bishop. ·Constantine sent him into Exile, where he ended his Days. Eusebius of Casarea, having refus'd the See of Antioch; Paulinus, Bishop of Tyre, was plac'd there by the Eusebians, and liv'd but fix Months after. Eulalius succeeded him in 331, and was but a short time in that See. Euphrenius was put into his Place, and continu'd but one Year in the See. He was succeeded in 333 by Flaccillus. A Body of the Catholicks looking upon those Bilhops who came after Eustathius, as Intruders and Hereticks, would not communicate with them, and held deparate Assemblies. They were call'd Eustathians, because they own'd Eustathius for their Bishop as long as he liv'd; and after his Death honour'd his Memory, and would not own the Bishops ordain'd in the See of Antioch after his Deposition. 2 Flaccillus being dead. Stephen, Priest of Antioch, who had been formerly depos'd, was elected in 345 to the See of Antioch. He presided in the Council of Sardica, which was compos'd of the Griental Bishops at Philippopolis in 347, and was remov'd from his Church in 348, for intending to difgrace Vincent of Capua and Euphrates of Cologne, Deputies from the Emperor Constans, and the Bishops of the Council of Sardica, with the Emperor Constantius, by a notable Imposture, ordering a Woman of a bad Reputation to be brought into their Chamber. b Being convicted of having had a hand in that black Action, the Eusebians were oblig'd to remove him, and put Leontius, a Phrygian Eunuch, in his Place, who was in Possession of the See of Antioch nine Years. He kept himself as it were neuter between the Catholicks and the Arians, and allow'd the Priests Flavianus and Diodorus, who were the Heads of the Catholicks who acknowledg'd the Bi-Thops of Antioch, to hold their Assemblies in the Churches.

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c After the Death of Leontius, Eudoxus Bishop of Germanicia, posses'd himself of the See of Antioch, about the End of 357; he espousing the Eunomeans, was condemn'd in the Council of Ancyra in 358, and remov'd from Antioch. He retir'd into Armenia, but was foon recall'd to the Court of Constantius. d He was also condemn'd in the Council of Seleucia, and oblig'd to condemn the Anomeans. In fine, he quitted the See of Antioch in 360, to take Possession of that of Constantinople: Then the See of Antioch was fill'd with Meletius, who, altho' elected and ordain'd Bishop by the Arians, declar'd for the Nicene Faith. He was soon banish'd, and Euzoius ordain'd in his Place. Meletius return'd after the Death of Constantius, but Euzoius continu'd in Possession of the Churches, till the Empire of Jovian. Flaccillus. return'd likewise at the same time, but was not receiv'd by any Party. The Eustathians, who till then had been without a Bishop, receiv'd one under the Reign of Jovian, from the Hand of Lucifer, Bishop of Cagliari; and that was Paulinus. This Man neither communicated with the Arians, nor with the Catholicks of the Party of Meletius, who was separated from the Communion of the Egyptian and Western Bishops. e At last Paulinus. and Meletius reunited in 379, and agreed that they should both govern the Church of Antioch; i. e. each of them those that were of their own Communion, and that after the Death of either of 'em, no Body should be ordain'd in his Place, but the Survivor should remain sole Bishop. The Churches had been restor'd to the Catholicks in the beginning of the Reign of Theodosius, and taken from Dorotheus the Arian Bishop, who had succeeded to Euzoius in 376. The Agreement which had been made between Meletius and Paulinus was not obferv'd; for after the Death of the former in 380, the Meletians being strongest, they got Flavianus ordain'd in his room. f This Ordination renewed the Schifm, which was not well quieted even by the Death of Paulinus in 389; for before his Death, he ordain'd Evagrius for his

^{· 1}d. ib. c. 27.

d Ibid. 27.

e Theod. 1. 5. 6. 3.

^{£ 16.} c. 23.

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¹d. l. 2. c. 19.

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Successor. This last dy'd in 393, and Flavianus prevented another's being put in his Place. Notwithstanding the Schism continu'd till the Year 398, at which time Flavianus was admitted to Communion with the Western Bishops. The Apollinarists had likewise at that time a Bishop at Antioch, call'd Vitalis. Flavianus liv'd

till the end of the Century.

I have already spoken of the Schism of the Church of Antioch, but it was necessary to repeat here part of what I faid, in order the better to fix the Succession of the Bishops of Antioch; there remains nothing now but the Succession of the Bishops of Ferusalem. I shall likewife join to it the Succession of the Bishops of Constantinople, the See whereof became confiderable after that became an Imperial City. The Bishops of Jerusalem, who had been confidered till this Century only for the Antiquity and Dignity of their Church, which had been honoured with the Presence of JESUS CHRIST, begun at this time to shake off the Yoke of the Bishop of Casarea, who was their Metropolitan, and to claim the Jurisdiction of the Churches of Palestine; a Right which was afterwards confirm'd to them by the Emperor, and by the Council of Chalcedon. B Hermon was ordained Bishop of Jerusalem in 300, and governed that Church ten Years. Maccarius succeeded him in 313. He assisted at the Council of Nice in 325, and was charg'd with publishing its Decrees in Palestine. h He dy'd in 339, and was fucceeded by Maximus, who had loft his Right Eye, had his Hams burnt, and had been condemn'd to the Mines in the time of Maximin's Perfecution. He would not be present at the Council of Antioch, that was held against Athanasius in 341; he withdrew from that of Tyre, where that Bishop was condemn'd; i however he did not separate from the Communion of the Eusebians, and he was fuspected of having figned the Condemnation of St. Athanasius, altho' Rusinus says that he still continued in Communion with him. 'Tis certain that in 349 he receiv'd him into Communion in a Council of

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⁸ Enf. 1.7. c. 32. Soz. 1, 1, c. 17. h Soc. 1, 2, c. 8. Soz. 1. 2. c. 20. i Id. 1. 3. c. 6.

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Bishops in Palestine. k Socrates affures us, that the Eusebians were fo displeas'd at it, that they deposed him; nevertheless he remain'd in peaceable Possession of his See till 350. St. Cyril was ordain'd in his Place by Acatius Bishop of Casarea. Cyril and he fell out very soon about the Rights of the Metropolis of Palestine. | Acatius depos'd him in 357 in a Council, and put Eutychius in his Place. St. Cyril appeal'd from that Sentence, and retir'd to Tarsus; Eutychius not accepting the Bishoprick of Jerusalem, the Acatians ordain'd Herennius in his Place: After Herennius they elected one Heraclius, and to him fucceeded Hilarius. After the Death of Constantius, St. Cyril was re-established, and continu'd in Possession of the See of Ferusalem till the Reign of Valens. He was removed from it a third time under that Emperor. returned in 379, was confirm'd in his See by the Council of Constantinople, and dy'd in 386. He was succeeded by John, who govern'd that Church till the End of this Century.

We must join to the Succession of the Bishops of Jerusalem that of the Bishops of Constantinople; because the Bishops of that City, which was formerly called Byzantium, became confiderable, when the City was erected into an Imperial Seat, and equal in Honour to that of Rome. The Council of Constantinople gave them the second Rank. They had afterwards the Jurisdiction of Thrace, and in the following Century they obtain'd that of Asia and Pontus. This is the Succession of the Bishops of that City after it was dignify'd. m Alexander, to whom Alexander Bishop of Alexandria wrote against the Arians, dy'd in 336. Paul was elected in his room by the Catholicks; but the Arians would elect Macedonius. Paul was presently remov'd under the Reign of Constantine, and recall'd in 338. The Eusebians depos'd him foon after, and Eusebius of Nicomedia was put in his Place. He dy'd in 341, and Macedontus was elected. This Election occasion'd a great Disturbance in Constantinople;

1 4

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k Soc. l. 2. c. 38.

1 Id. ib. c. 40, & 45. Soz. l. 4.

c. 25, & 30.

m Soc. l. 1. c. 37. & l. 2. c. 6, & 7. Soz.

l. 3. c. 3. Theod. bift. l. 1. c. 18. & l. 2. c. 4, & 5. & l. 5. c. 39.

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for Paul returning, Constantius order'd Hermogenes, General of his Cavalry, to chase him away. The People took Paul's part, fet fire to Hermogenes's House, dragg'd him bound through the Streets, and kill'd him. happen'd in 342. Constantius hearing this News came to Constantinople, banish'd Paul, and punish'd the Citizens. Paul was banish'd to Cucusa, where he dy'd the same Year. Macedonius continu'd peaceably possess'd of the See of Constantinople till he was depos'd in 360. Eudoxus took Poffession of that See, and held it till 370. Eudoxus succeeded Demophilus, Bishop of Beræa, an Arian. The Catholicks had Evagrius ordain'd, but Demophilus remain'd in Possession of the Churches. Evagrius did not live long; and after his Death the Catholicks of Constantinople had no other Bishop but St. Gregory of Nazianzen, who came to that City in 375; there affembled some Catholicks in the Church of Anastasius, and converted several Arians. Theodosius coming to the Empire, order'd the Churches to be deliver'd to him in 381; but Grezory was not confirm'd in that See by the Council of Constantinople even in the Year 382. He departed, and Nectarius was elected in his Place. This last dy'd in 397, and St. Chrysoftom succeeded him. This is the Succession of the Bishops who govern'd the great Sees in the fourth Century, and who had the greatest Share in the Affairs of the Church.

CHAP. VII.

An Abridgment of the Doctrine, Discipline and Morality of the fourth Century.

THERE remains no more to be done in the Ecclefiastical History of the fourth Century, but to trace in a few Words the Doctrine, Discipline, and Morality of that Century. The Doctrine of the Church, which is always the same in Substance, clears up, explains,

plains, and discovers it self, whenever it is attacked. We make no Scruple to make use of new Terms for the Desence of the Truth, and clearly to distinguish it from Error; and we take all Precaution to avoid every Ex-

pression, which might be turned to a bad Sense.

This is what happen'd in the fourth Century, with regard to the Mysteries of the Trinity and Incarnation. The Fathers of the Council of Nice establish'd no new Doctrine touching the Trinity; but finding that the Arians turned to a bad Sense the Expressions which had been in use till then to explain the Faith of the Church, they made use of a Term, which some Authors had already made use of, declaring that the Son of God was Consubstantial with the Father, i. e. of the same Subflance. The Necessity the Catholick Authors were under to maintain the Doctrine of the Church, and oppose the Errors of the Arians, oblig'd them to enlarge upon the Explication of that Mystery, to prove it by the Testimonies of the Holy Scripture, and to refolve the Difficulties which the Hereticks proposed, still acknowledging however, that that was an Incomprehensible Mystery. Those Contentions engag'd them to fix the proper Significations of the Words Substance, Nature, Person, and Hypostasis. If on the one side the Arians oblig'd them to establish the Consubstantiality of the Three Divine Persons, on the other hand, the Error of the Sabellians and Photinians determin'd them to establish the Distinction of Persons. The Catholicks themselves were fome time before they could agree about the Signification of the Word Hypoftalis. Some of them maintaining. that we ought not to fay there is but one Hypoftalis in God, because by that Word they understood Perfon; and others acknowledging but one Hypoftafis in God, took the Word Hypostasis to fignifie Nature. Dispute, which at the bottom was only about Words, was first terminated by a mutual Forbearance, and at length by the use which was introduc'd of faying, that there were in God three Hypostases, by fixing the Sense of the Word Hypostasis to that of Person. In the beginning of this Century there was scarce any Dispute about the Divinity of the Holy Ghost, the whole Controver-

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fie turning upon the Divinity of the Word. Afterwards the Demi-Arians flinching upon this Article, the Catholick Authors compos'd Works on purpose to prove the Divinity of the Holy Ghoft, and it was yet more clearly defin'd in the Council of Constantinople than it had been in that of Nice. As to the Mystery of the Incarnation, the Diffinction of two entire and perfect Natures in the Person of Jesus Christ was establish'd in this Century. Arius was condemn'd for maintaining that the Divinity supply'd the Place of the Soul in Jesus CHRIST; as also Apollinaris, who taught that the Soul of JESUS CHRIST had not its proper Intelligence, and who feem'd to confound the two Natures. As to the other Doctrines of the Christian Religion, fince they were not attack'd, the Ecclefiaftical Authors have not compos'd any special Discourses either to explain or defend them. They were contented to teach them in their Catechisms, Homilies, and other Tracks. wrote against the gross Errors of the Manicheans about the Original of Evil, and maintain'd the Liberty of Man.

Some false Opinions were rejected in this Century, which were maintain'd by the Authors of the preceding Ages, fuch as, the Reign of lesus Christ for a thousand Years upon Earth, diverse Opinions about the Nature of the Soul, and the Fall of Demons for the Love of Women. In this Age they acknowledg'd the Fall of Man by the Sin of Adam, the Necessity of Baptism in order to Salvation, even with Regard to Infants. The Fathers explain'd themselves in very formal Terms upon the real Presence of the Body and Blood of JE sus CHRIST in the Eucharift; and spoke strongly of Penance, and the Power of the Church to forgive Sins. They honour'd the Memory of the Virgin, the Apostles and Martyrs. The Questions which regard the Church were clear'd up in the Dispute against the Donatists. The Fathers respected the Holy Scripture as divinely inspir'd, and made use of its Authority, and that of Tradition, to defend the Catholick Truths. In fine, it may be faid of this Century, That all the Doctrines of the Church were handled at more Length, with more Exactness and Precaution than in the preceding.

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Discipline was brought to great Perfection in this Century, and Ceremonies were carried to the highest Point of their Splendour. The Church being deliver'd from the Persecution of the Heathen Emperors, enjoy'd under the Christian ones all the Advantages it could wish for the Exercise of Religion. The Emperors themselves rais'd magnificent Temples, and celebrated the Dedication of them with all the Pomp and Solemnity imaginable. The Christians built them freely through the whole Empire. They were oblig'd to folemnize Sundays and Holidays, and to abstain on those Days from all manner of fervile Work, not only out of a Principle of Religion, but also from the Authority of the Laws. Besides the Featts of Christmas, Easter, and Whit sontide, they likewife celebrated the Feafts of Martyrs, particularly in those places where they had fuffer'd Martyrdom, or where they were buried. The Churches were adorn'd, and the facred Veffels were of Gold and Silver. Baptifm was administred at Easter and Whitsontide with abundance of Ceremonies. The Imposition of Hands for the Sacrament of Confirmation continued in the West, and Anointing was practis'd in the East. The Rigour of Penance continued in this Century, but the Clergy did. not undergo publick Penance; it was thought sufficient to depose them, and put them in the Rank of Laicks. Publick Penance was not allow'd to be made oftener than once. The Liturgy became more august, and many Prayers were added to it. As yet, the Deacons distributed the Eucharist in both Kinds to the Receivers. In fine, the Administration of all the Sacraments was perform'd with Ceremony and Pomp.

Then the Dignity of Bishops receiv'd a new Lustre; the Churches were distributed according to the Disposition of the Empire. The Churches of Rome, Alexandria, and Antioch, were the three most eminent: That of Constantinople contended to have the second Rank. There were likewise other Churches that had their Privileges and Prerogatives. The Ecclesiastical Provinces were regulated according to the Civil Provinces; and the Ecclesiastical Metropolies establish'd in the Civil Metropolies, excepting Africk, in which the oldest Bishop

was the Metropolitan. The Bishops had the Liberty of assembling in Councils; they held them every Year in each Province; and in case of Necessity, they assembled from several Provinces, and even from both East and West. There was a great Number of Ministers in the Church, several Priests in the principal Church, Deacons, Sub-deacons, Acolyths, Readers, Porters, and other Officers. There were several Churches in the Cities and Countries that were govern'd by Priests depending upon the Bishop. Among the Rural Priests, there were in the East, in some Places Chorepiscopi, who were

above Priests, tho' dependent upon the Bishop.

The Possessions of the Church were much encreas'd by the Liberality of the Emperors, and the Charity of private Persons. It had Liberty to acquire immoveable Possessions, the Revenues of which were employ'd for the Maintenance of the Ministers, and the Relief of the The Management of them was committed to the Bishops, and no Clergyman had yet in Property any particular Revenues by the Title of Benefice. No Priest or Clerk was ordain'd without having a Church affign'd him, in which he was oblig'd to perform the Functions of his Ministry. The Translations of Bishops were set up in the East rather through Ambition of particular Men, than any Necessity. The Western Church religioully observ'd the Custom of suffering none. Although there was no express Law in the East about the Celibacy of Bishops and Priests, yet hardly any was rais'd to the Dignity of a Bishop who was engag'd in Marriage. Most of the Priests there liv'd in Celibacy, nor was it allow'd for those in Sacred Orders to marry. The Law of Celibacy for Bishops, Priests, and Deacons, was establish'd in the West.

'Tis in this Age that we must date the Institution of a Monastick State. In the preceding Ages there were Christians who distinguish'd themselves from others by their Abstinences and Austerities, who were call'd Ascericks. There were Men and Women who embrac'd Celibacy. There were Persons whom the Fear of Persecution, or the Love of Retirement, induc'd to retire into Solitudes; but we don't find there were Troops of Peo-

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ple shut up in Monasteries, leading a common Life under the Direction of an Abbot. St. Anthony passes with reason for the first Institutor of the Monastick Life; for tho' he was not the first who retir'd to Solitude, there to live separate from the Society of Men, yet he was the first who drew several Persons together to unite in that kind of Life. Those who came to see him in his Solitude, to imitate him, built Hutts in the Place where he was, as well as in the Neighbourhood; and thus were the first Monasteries form'd in Egypt, very soon after 300, in the time of the Persecution. But the number of those Solitaries encreased much when Peace was restor'd to the Church; and in a short time the Desarts of Egypt were peopled with an infinite number of folitary Persons, and fill'd with a great number of Monasteries. St. Hilarion, who came from Palestine to fee him. returning to his own Country with fome of those Solitaries, did fet up Monasteries there in 328. St. Pacomus perfected the Monastick Order, and united several Monasteries into a Congregation. He gave them a Rule. and fet up Nunneries. In fine, the Monastick Life becoming more common, Monasteries were set up, not only near great Cities, but even in them, where the Monks liv'd in Solitude in the midft of the World, practifing their Rule under an Abbot or Archimandrite. Monachism pass'd from the East into the West about the End of the fourth Century. There, from the Beginning, were Communities of Girls who took on them a Vow of Virginity, and who after some time receiv'd the Veil with Solemnity.

This is the true Establishment of the Monastick State; tho' some have trac'd it farther back; but the silence of the Authors of the three first Centuries about Monks is a very strong, tho' only a negative Proof, that there were none then. And the positive Testimonies of St. Jerom, and other Ancients, who attribute the settling of the Monastick Life to St. Anthony, leave us no room to

doubt of it.

In order to finish what relates to the Discipline of the fourth Century, I have but a few Remarks more to make on this Head. In the East they always fasted on Wednesdays

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Wednesdays and Fridays, as well as in many Churches in the West, excepting that of Rome, and several Churches in Italy, who us'd to fast on Saturdays instead of Wednesdays. Abstinence from Flesh and Wine was join'd to Fasting, which was continu'd the whole Day. The Pilgrimages to the Tombs of Martyrs, and holy Places, began to be in use, but they took Care to prevent the Superstitions and Abuses that might flow from them. There were also many important Points of Policy and Discipline observed in this Century, which may be seen in the Canons of the Councils: But it is impossible to enter into this Detail; and what I have already said of

this is enough to give an Idea of it.

There remains nothing more but the Article of Morals: upon which it is not necessary to enlarge: I shall touch upon nothing but what has some Relation to History. Morality was not attack'd in this Century by any Error which tended to Loofene's: But because of the too great Severity of the Novatians, Encratites, Euflathians, and Luciferians, the Church oppos'd that Excefs, in maintaining the Evangelical Liberty, and opening a way to Sinners to be reconcil'd to the Church by Penance. The Bishops made frequent Exhortations and Sermons to their People, in which they explain'd to them the Christian Morality, and exhorted them to Virtue, and the Practice of pious Works. They instructed Believers privately in their Duty, and rebuk'd them for their Faults. They spoke freely against publick Disorders. without confidering the Quality of Perfons. They began in this Age to prescribe Maxims and particular Rules for a more perfect Life than that of common Believers; and then were feen feveral Books concerning an Ascetick and Spiritual Life. As to the Manners of Believers, Christianity becoming the common and almost general Religion in the Roman Empire, we must not be furpriz'd if there were abundance of Perfons who were only Christians in Name, and who led a Life almost heathenish; but there was likewise a very great number, who had a true Zeal for Religion. and a Piety truly Christian, and were Patterns of Virtue and Holiness. The Clergy especially was very

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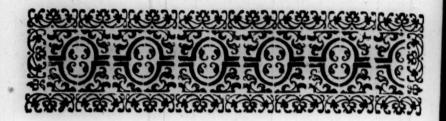
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strict; and altho' there were some Prelates who made use of the Pretext of Religion to satisfy their Ambition, and some disorderly Clergy among the Arians, yet we find almost all the Bishops in the Catholick Church to have been eminent for Virtue, admirable for Wisdom, and animated with a most ardent Zeal for the Truth. Here we shall end the History of the fourth Century.







THE

HISTORY

OF THE

Fifth CENTURY.

CHAP. I.

The State of the Church under the Emperors in the Fifth Century.

HE fifth Century of the Church furnishes us with no less Matter than the fourth, tho' it had not so many Revolutions, nor fuch great Events.

After the Death of Theodosius, his two Sons Arcadius and Honorius shared the Empire in 395. Arcadius at twenty Years of Age reign'd in the East, and Honorius at the Age of ten Years only in the West. te

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Socr. 1. 6. c. 1. Soz. 1. 8. c. 1, Theod, 1. 5. c. 25, & feq. Cod, Throdof.

Those two religious Princes perfected the destruction of Idolatry in the Roman Empire, by causing the Temples and Idols every where to be thrown down. Those same Emperors publish'd several Laws against Hereticks, so that the Catholick Church was in a flourishing and peaceable State in the beginning of this Century; but the Incursions of the Barbarians into the Empire soon troubled its repose in the West. Arcadius died in 408, leaving his Son Theodosius, eight Years of Age, to be his Successor.

b Alarick King of the Goths, befieg'd Rome in 410, took it, pillag'd it, and ravag'd all Italy. The greatest part of the publick Edifices were destroy'd, but the Churches were spar'd. Spain was at the same time divided among the Vandals, Swevians, and Alans, who had posses'd themselves of it. c Heraclian II. Count of Africk, rebell'd against Honorius in 413, and came into Italy with 300 Ships; but he was driven out of it, taken, and beheaded at Carthage. Ataulph, King of the Goths, ravag'd Gaul, and going into Spain, was kill'd there in 415. Vallias, who was Chief of the Goths next to him, pass'd into Africa, and made Peace with the Romans. Attalus and Jovinus, who took the Title of Emperor, perish'd in a short time, and at length Honorius having the happiness of defeating his Enemies, enter'd Rome in Triumph, and establish'd the Tranquillity of Italy. A little while after, the Goths returning into Gaul, oblig'd the Romans to yield them the whole Country from Toulouse to the Ocean.

Honorius died in 423, leaving for his Successor, Valentinian III. the Son of Placidia, Sister to Honorius and Constantius. John declar'd himself Emperor, and defeated the General Artaban, whom Theodosius sent into the West against him. The Vandals made themselves Masters of Africa, there establish'd Arianism, and cruelly persecuted the Catholicks. Valentinian espous'd Endosia, a pious Princess, the Daughter of Theodosius. The East, tho' later, selt likewise the Irruptions of the Barbarians.

· Soz. 1. 5 6.

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b Socr. 1. 7. c. 1. Sozom. 1, 9. c. 1, Theod. 1, 3. c. 36.

Attila, King of the Hunns, ravag'd Hlyria and Thrace. in the Year 442, and subdu'd all the Cities, except Adrianople and Heraclea. After having a long time defolated the Provinces of the East, he came into the West in 450. and ravag'd Ganl, and tho' he was vanquish'd by Atius, yet he enter'd Italy in 452, and ruin'd the Cities of Aquileia, Parma, and Milan. He even threaten'd the City of Rome; but being appeas'd by St. Leo, he departed out of Italy to march towards the Danube. In the mean while Theodosius died in 450, and Pulcheria, Sister to Arcadius, having espous'd Martianus, put him in possession of the Eastern Empire. That Prince and Princess granted their Protection to the Catholicks, and made Religion flourish in the East. d In the West, the Emperor Valentinian III. a brutal Man, having abus'd the Wife of Maximus, a Man of Confular Dignity, this last resolv'd to be reveng'd of him; however, fearing Ætius, he perfuaded Valentinian that Atius was conspiring against him. Valentinian being in a Fury, fent for Ætius, and kill'd him with his own Hand. Maximus, who was the Cause of that General's Death, afterwards made use of his Friends to kill Valentinian. This happen'd in 455. c Maximus declar'd himself Emperor, and married Eudosia; but discovering to her, that it was he who had been Author of the Death of her former Husband, she call'd Genserick, King of the Vandals, out of Africa, who came with a Fleet into Italy, enter'd Rome, and pillag'd it wholly, except only three Churches. Maximus was ston'd and torn to pieces by the People of Rome. Avitus, being supported by Theodorick King of the Goths, declar'd himfelf Emperor; but he foon quitted the Purple. Majoranus was created Emperor after him, with the Confent of the Senate and Soldiers in 457. He nam'd Ricomer, General of the Militia; but he employ'd Severus to kill Majoranus in Spain. He afterwards made away with Severus, and put Anthemias in his Place; but he being wont to make the Emperors of the West, he soon declar'd against Anthemias; he put him to Death in 472. Olybius, whom he put in his Place surviv'd Ricomer, but

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d Procop. de bell. Vand. 1. 3. circ. init.

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did not reign above feven Months. f Glycerius being supported by the Goths, was declar'd Emperor at Raven-Julius Nepos got him depos'd in 474, and took the Title of Emperor. Orestes, whom he had made General of his Armies, revolted against him, and declar'd his Son Augustus Emperor; his true Name was Augustulus: But Odoacer King of Italy being call'd by the Friends of Nepos, put Orestes to Death, and oblig'd Augustulus to abdicate the Empire, the Name whereof ended in his Person in 476; 8 for Odoacer, Master of Italy, only took the Title of King. In the East, Martianus died the twenty fixth of January 457, after having reign'd fix Years. Leo the Thracian was elected Emperor after him by the Senate of Constantinople, and crown'd by Anatolius Patriarch of Constantinople; he reign'd seventeen Years and fix Months. He left for Heir a Son of his Daughter Arcadia, and Zeno, who was yet an Infant, and had the Title of Emperor only feven Months. Then his Father Zeno took the Title of Emperor in 476. Basiliscus drove him from Constantinople; but the Army which he fent against Zeno having deferted him, Basilifcus was forc'd to fave himself in a Church. He was taken out of it, and fent into Exile, where he perish'd miserably. Zeno persecuted the Defenders of the Orthodox Faith, and espous'd the Cause of the Eutychians. Anastasius, who succeeded him in 491, gave Peace to the Church. In the West, Theodorick King of the Goths took Ravenna in 408, reign'd some Months with Odoacer, and having got rid of him, he became fole King of Italy. He came to Rome, rebuilt the Walls of it, and took pains to appeale the Contests of the Clergy of that City, about the Election of Symmachus. Altho' that Prince was an Arian, yet he left the Church in Peace. In the Year 406, the Christian Religion receiv'd a great Increase by the Conversion of Clovis King of the Franks, who had extended their Conquests into Gaul. A great Number of his Subjects follow'd his Example.

What we have hitherto faid, is rather a History of the State of the Empire, than that of the Church; but

f Procop. de bell. Vand. 1. 3. circ, init.

since the State of the Church has a great deal of Relation to that of the Empire, and since the external Tranquillity thereof depends upon that of the State, and upon the Princes who govern it; it was necessary to relate in few words the principal Revolutions that happen'd in the Empire, to shew what might have been the State of the Church in the different Parts of the World, by observing at the same time the Religion and Disposition of Princes. From the external Wars which troubled the Church from without, I proceed to the Contests which affected its inward State by the Heresies which arose, and which make the principal Part of the Ecclesiastical History of the Fifth Century.



CHAP. II.

The History of the Heresies of the Fifth Century.

Of the Pelagians.

A MONGST the Herefies which disturb'd the Church in the fifth Gentury, there were three principal ones; Pelagianism, Nestorianism, and Eutychianism. That of the Pelagians appear'd first: h Pelagius, Author of that Herefie, was an English Man: He was only a simple Monk, and not in Orders: He came to Rome in the end of the fourth Century, and liv'd there some Years with Reputation, being esteem'd a Man of Virtue and Piety. When Rusinus came there in 397, some pretend that it was this Priest of Aquileia who inspir'd him with that Herefie. However it be, Pelagius began in the Year 400 to teach his Errors at Rome, both by Word of Mouth and Writing.

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Aug. de gest. Pelag. c. 14. n. 36. & c. 22. n. 46. Marins Mercator in Comment, adv. har. Pelag.

His Heresie may be reduc'd to three principal Heads: The first, That Man may be well inclin'd without the Assistance of the Grace of God; and that Grace is given in proportion to one's Merit. The second, That Man may arrive at such a State of Persection, as to be no longer subject to Passions, or Sin. The third, That there is no Original Sin, and that Children that die with-

out Baptism are not damn'd.

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Pelagius was not the only Person who taught these Errors; he had a Companion yet more dangerous, and abler than he, call'd Celestius, who likewise gave the Name of Celestians to that Sect. He met with Pelagius at Rome. enter'd into his Sentiments, and maintain'd them with much more Subtilty. After having publish'd their Errors at Rome, they went into Sicily, where they liv'd fome time, and from thence went over into Africa in 411. But Pelagius did not stay long there, but came to Palestine. Celestius remain'd at Carthage, where he prepar'd himself to take the Order of Priesthood; but seeing he taught his new Doctrine, i the Deacon Paulinus accus'd him in the Synod which was held at Carthage in 412, in which Aurelius Bishop of Carthage presided. Celestius made his Appearance. Paulinus accus'd him of having denied Original Sin: He answer'd, That in truth he doubted whether the Sin of the first Man was transmitted to his Posterity. Paulinus reduc'd the Errors of which he had accus'd him to feven Articles: I. That Adam was created Mortal. II. That the Sin of Adam did hurt none but himself. III. That the Law leads to the Kingdom of Heaven as well as the Gospel. IV. That new born Children were in the fame Sate Adam was in before the Fall. V. That there were Men without Sin before the coming of JESUS CHRIST; and that Man might live without Sin. VI. That all Mankind does not incur Death because of the Sin of Adam. VII. That Children enjoy eternal Life, altho' they die without Baptism. Celestius durst not own that Children had no need of Baptism; on the contrary he wrote a little Discourse.

Conc. Carth. Act. ap. Aug. 1. 2. de Grat. Chr. & de pecc. Orig. c. 3, & seq. & t. 2. Conc. p. 1510.

wherein he acknowledg'd that Children had need of Redemption, and that they could not obtain it without Baptism. The Bishops of the Council of Carthage condemned the Errors and Person of Celestius, and excommunicated him. Celestius appeal'd from their Judgment to the Bishop of Rome, but neglecting to pursue that Appeal, he went to Ephefus, where he thought to have got himself ordain'd Priest. While those things pass'd in A. frica, Pelagius had retir'd into Palestine, and was kindly receiv'd by John of Jerusalem, who was St. Jerom's Enemy. They join'd themselves together to attack the Reputation of that Author. k St. Jerom defended himfelf, and attack'd the Errors of Pelagius. St. Augustin likewise undertook to oppose him. Orosius coming from Spain to Africa, and from thence into Palestine, there publish'd what had been done against Celestius at John Bishop of Jerusalem engag'd him to enter into Conference with Pelagius before him: That Bishop shew'd so much Partiality for Pelagius, that Orofins would not own him for Judge, and demanded the Decision of that Affair, which was among the Latins, might be referr'd to Judges who understood the Language. Upon this Remonstrance John Bishop of Jerusalem did himself purpose to send Deputies to Pope Innocent, with Letters to refer the Matter to his Judgment: That in the mean while Pelagius should keep Silence, and his Adversaries cease to revile him. The Conference was held the last Day of June in the Year 415. Some Days after John refus'd Communion to Orofius.

m There were at that time in Palestine two Bishops of Provence, Hero Archbishop of Arles, and Lazarus of Aix, who being driven from their Dioceses, sled into that Country. Those two Bishops being apprized of the Opinions of Palagius and Celestius by reading of their Works, drew up an Abrigdment of their Errors out of their own Books. They join'd thereto the Articles condemn'd in the Council of Carthage, and those which

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k Hier, in Dial. cont. Pel. Orosii Apol. in Append.

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Hilarius had fent from Sicily to St. Augustin, and presented that Abridgment to Eulogius Bishop of Casarea, the Metropolis of all Palestine. The Affair was carried to a Council of fourteen Bishops held at Diospolis, a City of Palestine. Eulogius presided in it, and John of Jerusalem had the first Rank. Pelagius came there, but Hero and Lazarus did not. The Articles of their Memoir were n Pelagius explain'd himself upon some Propositions, and denied he was the Author of others. He likewife disown'd the Articles condemn'd at Carthage, and fome Propositions of Celestius. He did not scruple even to condemn them. Whereupon the Council decided, that fince Pelagius approv'd the Doctrine of the Church, rejected and anathematiz'd what was contrary to its Belief, they acknowledged him to be of the Ecclefiastical and Catholick Communion.

Orofius returning to Africa, brought the Letters of Hero and Lazarns against Pelagius along with him. O They were deliver'd to the Bishops of the Proconsular Province affembled at Carthage about the Month of June 416. That Council read over what had been done in the preceding one against Celestius, and declar'd that Pelagius and Celestius ought to be anathematized, if they did not openly renounce and condemn their Errors. P The Bishops of that Council, and those of Numidia affembled that same Year at Milivetum, wrote upon that Subject to Pope Innocent, who approv'd the Judgment of the African Bishops, and declar'd Pelagius, Celestius, and their Followers, excommunicated. Innocent gave an Account of that Judgment to the Bishops of the East: and the Cause seem'd entirely terminated, when he died. However it was renew'd under Pope Zozimus. 9 Celestius, who had been ordain'd Priest at Ephesus, and went from thence to Constantinople, from whence he was driven by Atticus Bishop of that City, who wrote

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[&]quot; Aug. de gest. Pelag. c. 34, & 35.

t. 2. Conc. Lab. p. 1333. & ap. Aug. Ep. 175. alias 90. cont. Jul. c. 1. n. 4. & Marius Mercat, comment, cont. Pelag. in append. August, p. 69.

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against him to Asia and Africa, came to Rome in the Beginning of the Pontificate of Zozimus, and there undertook to purfue the Appeal which he had made to the Holy See from the Judgment given against him by the Council of Carthage, offer'd to justifie himself, and cited Paulinus his Accuser. r He presented a Confession of Faith, in which he own'd that Children ought to be baptized in order to inherit the Kingdom of Heaven; but he denied that the Sin of Adam was transmitted to Children. He appear'd before the Bishops and Clergy whom Pope Zozimus affembled; and declared that he condemned all the Errors he had been charged with. zimus would not judge that Affair off hand, but delay'd it for two Months; and in the mean while condemn'd Hero and Lazarus as Bishops depos'd, and driven from their Dioceses, which they attempted to retake Posses. fion of by ill Means.

In the mean while Zozimus receiv'd a Letter and Confession of Faith from Pelagius, compos'd with abundance of Art. Zozimus held the Synod at the Time he had appointed, and thought the Declarations of Pelagini and Celestius sufficient for their Justification; he took it very ill that neither Hero nor Lazarus had appear'd, and wrote two Letters to that purpose, one to the Bishops of Africa, and another in particular to Aurelius Bishop of Carthage. s The Bishops of Africa, without regarding the Judgment of Zozimus, affembled to the Number of 214 at Carthage, confirmed what they had done against Celestius, and rejected the Errors of the Pelagians. They wrote to Zozimus to acquaint him that he had been deceiv'd by Celestius, and discover'd to him the Equivocations of his Letter, and of Pelagius's Confeffion of Faith, fending him a Memoir of the Error whereof he should require a distinct and precise Revocation of that Heretick. " Zozimus made answer, That

^{*} Aug. 1. 2. cont. duas Ep. Pelag. c. 3. n. 5.
2. cont. Pelag. 1. 2. c. 3.
Epist. Conc. Carth. apud Prospet.
1. cont. collat. c. 5. n 15. in app. August. t. 10. p. 176. Conc. t. 3.
p. 1576.
"Zoz. Ep. 10. t. 2. Conc. p. 1172. & in app. Aug.
t. 10. p. 104.

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his Authority was fo great, that none durst quarrel at his Judgment; that yet he was willing to communicate the fame to them, and that he would leave Matters in the same State they were in till a new Deliberation. w This Letter was deliver'd to a Council held at Carthage in May 418, who drew up eight Canons against the Errors of the Pelagians. In the mean while Zozimus had a mind to examine a second time the Affair of Celestius, and draw from him distinct and precise Answers upon the Plan of the Memoir that had been fent him; but Celestius durst not present himself, and so withdrew from Rome. x His flight gave Zozimus to understand that his Faith was not found; and fo this Pope changing his Opinion with regard to him, approv'd of the Decrees of the Council of Africk, and renew'd the Condemnations of his Predecessor against Pelagius and Celefins. y He publish'd that Judgment by a circular Letter to all the Bishops. About the same time the Emperor Honorius publish'd an Edict against Pelagius and Celestius, bearing that they should be driven out of Rome, and that all their Followers should be fent into Exile. This Order was given in the Year 418. 2 The Year following he publish'd another, by which it was order'd that the Bishops who would not fign the Letter of Zozimus should be remov'd from their Churches. Julian Bishop of Eclana, who was afterwards Head of that Party, and seventeen other Bishops, were of that Number. wrote a Letter to Rufus Bishop of Thessalonica, and demanded of the Emperor an Universal Council, but he refus'd it them, and their Herefie remain'd condemn'd. Celestius return'd to Rome, but was driven out of it again. His Followers that were expell'd Italy, retir'd to feveral Parts; ofome of them went over into Great Britain. and others went into the East. They were banish'd from Constantinople by Atticus; and they were likewise

[&]quot; Marius Mercat, in Common. app. Aug. t. 10. p. 70.

^{*} Aug. 1. 2. c. 2. Ep. Pelag. c. 3. n. 5.

Fp. Zoz ap. Aug. Ep. 190. c. 6. n. 23.

App. Aug. t. 10. p. 105, & 108.
S. Prosper, carm, de Ingrat, circ. init.

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banish'd from Ephesus. Theodotus Bishop of Antioch condemn'd them in a Synod held at Diospolis, and banish'd Pelagius and his Followers out of Palestine, whither they had return'd. Julian was condemn'd in a Provincial Council of Cilicia, where he had retir'd to Theodorus Bithop of Mopsuesta, who was oblig'd to anothematize him. We know not what became of Pelagius, for History gives no farther Account of him. Celestius having return'd to Rome, and having been driven from thence by Pope Celestin, went with Julian and some other Bishops of his Party to Constantinople, where he demanded the Emperor Theodosius to grant them a Council. Prince order'd them to depart from Constantinople. b They afterwards join'd with the Nestorians, but were condemned with them in the General Council held at c After this there remain'd Ephesus in the Year 431. only a finall Number of Pelagians dispers'd in the West Julian, after having effay'd feveral times to fettle himfelf in his Bishoprick again, was at last obliged to retire into Sicily, where he died.

Of the Semipelagians.

To the Pelagians succeeded those whom they call simple lagians; the very Name shews that they are only half Pelagians. If They rejected the Errors of the Pelagians about Original Sin, and the Power of the Free-will to do Good. They own'd that Man had need of the Grace of God, to persevere in well doing; but they believed that the beginning of Good Will and Faith did not necessarily depend upon Grace. That Man by the mere force of Nature might desire to do Good, and that God seconded that Good Will by his Assistance, which depended upon Liberty, and was given to all Men.

This was what gave Occasion for that Opinion, and

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b Prosper. in Chron. Conc. Eph. Act. s. p. 666. & Ad. 7. p. 804. d S. Prosp. carm. de Ingrat, circ. medium. Hil. Ep. ad Aug. inter August. 156.

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the Rife of it. . The Books which St. Angustin wrote towards the end of his Days, with Relation to the Controversies which arose in the Monastery of Adrumetum, touching Correction, Grace, and Predestination, gave occasion to that Dispute; for his Books having been carried into Gaul, feveral Persons, and particularly the Monks of Lerins, were scandaliz'd at the Doctrine of St. Augustin, which they thought was contrary to Free-They thought that in order to be fav'd it was necessary to leave Man the Power of knowing and defiring Good by the Force of Nature: So that the Beginning might come from Man. Several confiderable Persons in Gaul, and even some Bishops, but particularly the Priests, were of the same Sentiment. 1 Cassianus authoriz'd it in his Conferences, and Faustus Bishop of Riez vigorously supported it. St. Augustin stood up against it, from its very Appearance in the World. Profper 8 and Hilarius h defended St. Augustin. i Pope Celefin complained to the Bishop of Gaul, that they suffer'd their Priests to speak evil of the Doctrine of St. Augustin k. Pope Gelasius and Hormisdas condemn'd the Books of And at last the Council of Orange!, held in 529, condemned particularly the Principal Errors of the Semipelagians, and put an End to that Controversy 100 Years after St. Augustin's Death.

Of the Nestorians.

Neftorianism immediately succeeded Pelagianism. Neftorius m being raised to the See of Constantinople in 328, was the Person who gave Rise to this Heresie which bears his Name, by suffering the Priest Anastasius and the Bishop Dorotheus to preach expressy, that the Virgin Mary ought not to be called the Mother of God. He maintain'd this Opinion himself in several of his Ser-

taph. Neftorian. de Pelag.

[.] Aug. 1. de grat. & libero Arbit. Et de grat. & corrept.

^{*} Cass. coll. 13.

8 Prosp. & Hilar. Ep. ad Aug. int. Aug.

225, & 226.

h Ibid.

Aug. l. de prad. santt. & l.

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k Ep. Celest. in app. 2. Aug. t. 10. p. 131.

Conc. Araus. canones.

S. Prosp. carm. de Ingrat. in Epi-

The People being fcandaliz'd at this Doctrine. rose up against their Bishop. n Eusebius, afterwards Bi-Thop of Doryleum, and some others of the Clergy, publish'd a Protestation against him, in which they deciar'd him an Heretick, and accus'd him of renewing the Error of Paulus Samosatenus. This Controversy soon reach'd Egypt, whither the Partizans of Nestorius had sent his Sermons. There were many Monks who maintain'd his Doctrine. St. Cyril of Alexandria endeavour'd to undeceive them by a Letter, which he wrote them. Nestorius was offended that St. Cyril declar'd against him. The Sermons of Nestorius were carry'd to Rome to Pope Nestorius wrote to him. St. Cyril also wrote to him on his Part, and fent his Deacon Possidonius with Instructions to Rome. Pope Celestine assembled a Council in 430 in the Month of August, in which, after reading and examining the Writings of Nestorius, as also his Letters, and those of St. Cyril, the Doctrine of Nestoriws was disapproved, and that of St. Cyril approved. It was not thought convenient to condemn Nestorius in that Council without any more ado. They order'd that it should be declar'd to him, That if he did not condemn the Doctrine he had introduc'd, within ten Days after Notice given him of that Sentence, and approve the Doctrine of the Catholick Church, he should be depos'd and excommunicated. They likewise declar'd, That all the Clergy and Laity that had separated from Nestorius, after his teaching of that Doctrine, were not excommunicated. For the Execution of what was decreed in that Council, Pope Celestin wrote to St. Cyril, and by his Letters gave him Commission to execute for him, as having his Authority, the Sentence pass'd against Neftorius. He acquainted John of Antioch, Juvenal of Jerusalem, and other Bishops, with this Judgment.

o John of Antioch exhorted Nestorius to acknowledge that the Virgin might be call'd the Mother of God; but to no Purpose; Nestorius persisted in denying of it.

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[&]quot; Ad. Conc. Epis. part. 1. 6. 14, & 29.

Marius Mercat. int. Ad. Conc. Eph. c. 25.

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P. In the mean while St. Cyril affembled a Council in Eeypt in the Month of September 430, in which they refolv'd upon the Execution of the Judgment pronounced against him by the Western Bishops. Four Bishops were. deputed to fignify fo much to him, with a Synodical Letter, that in case he did not revoke his Error, and: make Profession of the Doctrine of the Church, within the time prescrib'd by the Letter of St. Celegin, he should be depos'd from the Priefthood. St. Cyril joyn'd to that: Letter a Confession of Faith, and the twelve famous Anathemas. 9 Before this Sentence was fignified to Nestorius, he defired Theodosius to assemble a Council. The Monks of Constantinople his Adversaries, defired the: r This Emperor fummoned one at Ephefas one Whit suntide of the following Year. The time appointed for the meeting of the Council drawing near, St. Cyril arriv'd at Ephelus with fifty Bishops from Egypt and Juvenal also came with the Bishops of Palestine. But Johns. of Antioch excus'd himself upon account of his Distance, and wrote to St. Cyril he would come in five or fix Days after. The Emperor fent the Count Candidianus there to maintain the Safety and Tranquillity of the Council. Fifteen Days after the calling of the Council. St. Cyril, Juvenal, and the Bishops of Egypt and Asia, affembled in the great Church of St. Mary the twenty fecond of June, altho' the Legates of the Holy See were not arriv'd.

The President of this Council was certainly St. Cyril; but some pretend it was in the Name of the Pope. 'Tis certain Celestin commission'd him to execute the: Judgment pass'd against Nestorius, but we have no Ground to suppose, that he gave him Charge to preside in his Name at the Council of Ephesus; on the contrary hesent Legates thither to represent him: St. Cyril however takes the Title of Celestine's Representative in the Subscriptions. But some pretend, that it is soisted in; but it is more probable that St. Cyril having had it at the beginning, kept it to the end of the Council. It is to

P Marius Mercat. int, Act. Conc. Eph. c. 26.

^{16.} c. 35. 1b. c. 36.

^{9 16. 6. 30.}

be observ'd, that in the fourth and fifth Action of the Council, where St. Cyril appears as a Supplicant, the Pope's Legates did not preside, but Juvenal of Jerufalem.

The Number of Bishops at this Council was almost 200, according to the Testimony of the Council it self: the Subscriptions give us a List of 160, altho' the Eastern Bishors don't reckon above fifty from Egypt, thirty from

Alia, and some others.

The Day appointed for holding the Council, as also that which John of Antioch, and the Fastern Bishops had prefix'd for their meeting, being pass'd, the Bishops affembled. The Count Candidianus propos'd, that they should wait for the Eastern Bishops, who were shortly to arrive; but t Memnon Bishop of Ephesus remonstrating, that they had waited for them fixteen Days, St. Cyril, and the other Bishops, proceeded in the Absence of Candidianus, who withdrew. Nestorius was cited thrice; but he anfwer'd, he would not appear till the Eastern Bishops were come. The Bishops, after having recited the Nicene Creed, heard the Extracts of his Writings, and the Testimonies by which he was convicted of having taught that Mary was not the Mother of God, and that he who was Man, and had fuffer'd in the Person of Jesus CHRIST, was a different Person from God, declar'd him fallen from the Episcopal Dignity, and separated from the Sacerdotal Communion. " Next Day that Sentence was fignified to Nestorius, and the Council wrote to the Emperor and the Clergy of Constantinople, what had pass'd.

This Affair feem'd to be terminated at one fitting; but it was very far from it; it had other Consequences. W Nestorius and Candidianus wrote on their part to the Emperor against the Procedure of the Bishops of the Council; and five Days after, John of Antioch, and the Bishops of the East arriving, and joining twenty six Bithops that were for Nestorius, held a Council of about fifty Bishops in his Lodgings. x Candidianus gave them

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Conc. Eph. Ad. 1. P. 453.

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an Account of what had pass'd in the Council, and so withdrew. Memnon of Ephesus was accus'd of having shut the Gates of the Churches against the Bishops, and St. Cyril of having maintain'd in his twelve Chapters, the Error of Arius and Apollinaris. The Assembly pronounced a Sentence of Deposition against them, and excommunicated those who had communicated with them, till they should anathematize the Articles of St. Cyril. This Sentence was signified to the Bishops against whom it was pronounced, and the Emperor was informed of it.

The Emperor was much perplex'd at these different. Accounts. The first Account of Candidianus having been receiv'd at Constantinople, Theodosius declar'd that all that had been done by St. Cyril's Synod should be look'd upon as null; y and that the whole Synod should proceed to a new Judgment; commanding the Bishops not to depart from Ephesus, until he had sent an Officer to the Synod to know how Matters went. Several Persons were sent thither, several Letters written, and se-

veral Solicitations on both fides at Court.

The Pope's Legates were not yet come to Ephefus, when the Council fat first. z Arcadius and Projectus, the Bishops named with Philip the Priest by Pope Celestin, to affift in his Name at the Council, did not arrive till. the tenth of July. They join'd with St. Cyril and his Synod. They took their Seat the same Day, and the Pope's Letters were read. Next Day they affembled to read over again to the Legates the Acts of the first Seffion. As foon as they heard them they approv'd them. gave their Sentence against Nestorius, and subscrib'd his Condemnation. a This Council wrote to the Emperor, that the Pope's Legates had approv'd their Judgment, and that fo that Matter was at an end. The Judgment of Nestorius being thus terminated, Cyril and Memnon presented their Petition at the fifth Sitting, held the fixteenth of July, complaining of what John of Antioch had done against them. b The Council cited John of

^{*} Ib. p. 703. * Conc. Eph. Act. 2. p. 610, &. Seq. Lb. Act. 3, p. 630. * Action. 3.

Antioch twice; but he refusing to return any Answer to the Bishops that were fent to him, the Council pronounced that all that had been done against Cyril and Memnon was null, c and order'd that John of Antioch should be cited a third time, and that if he would not come he should be condemn'd. John of Antioch affix'd an injurious Paper against the Council, and next Day the Council cited him, and declar'd him and all the Bishops that were with him separated from the Communion of the Church. They wrote to the Emperor and Pope Celestin an Account of what had pass'd. In the fixth Session, held on the 22d of July, the Bishops read over again the Nicene Creed, with the Testimonies of the Fathers against the Error of Nestorius, and condemn'd a Creed that favour'd his Errors. d The Council having nothing more to regulate with relation to Doctrine, did, in the feventh Session, held on the last of July, regulate some Differences about the Rights of Churches. They maintain'd the Independence of the Bishops of Cyprus upon the Patriarch of Antioch, and in general confirm'd all the old Privileges of Churches. drew up fix Canons about the Excommunication of the Nestorians and Pelagians. They approv'd the Judgment of Sisinnius against the Messalians, and terminated some Differences among the Bishops.

While these things were doing at Ephesus, the Emperor's Court was very much disturb'd about this Affair. The Council sent the three Bishops, and the Eastern Bishops Count Irenaus. This last persuaded the Emperor that the Synod held by St. Cyril could not be lawful. Theodosius approv'd both the Deposition of Nestorius, and that of St. Cyril and Memnon, because of their caballing; persuading himself, that as to Matters of Faith, all the Bishops held the Orthodox Doctrine, since they approv'd the Nicene Creed. If Herein he follow'd the Advice of Acatius of Berwa, and sent Count John to Ephesus, to have that Order executed, and to re-unite all the Bishops into one Synod, after having remov'd Nestorius,

p. 787. & Seq. d. Ad. 6. p. 678. & Seq. Conc. Eph. Ad. 7. f. 787. & Seq. f. Int. Ad. Conc. Eph. p. 722, & Seq. Cyril,

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Cyril, and Memnon. John, upon his Arrival at Ephefus. fent for the Bishops of both Sides; but not being able to make them meet, he feiz'd St. Cyril, Memnon, and Nestorius. Both fides wrote to Court. The Emperor order'd that Nestorius should return to his Monastery, and that St. Cyril and Memnon should continue under Arrest. The Retreat of Nestorius, who obey'd, shew'd that he had nothing to hope for, as to his Re-establishment. and that the Cause of the others continued in Suspense. g At last the Emperor was pleas'd to acknowledge that Nestorius had been justly depos'd, and to appoint another Bishop at Constantinople; to leave St. Cyril and Memnon in their Sees; to allow all the Bishops that were at Ephefus to depart, and return to their Churches; to declare that neither the one nor the other fide were Hereticks; and to exhort them to unite. h This is the Purport of the Emperor's Letters directed to the Bishops affembled at Ephefus. St. Cyril return'd to Alexandria, and arriv'd there the thirtieth of October. Nestorius re nain'd in the Monastery of St. Euprepes at Antioch; and the twenty fifth of October, Maximianus was ordain'd in his Place by the Bishops that were at Constantinople. John of Antioch, and the Bishops of the East being return'd to the East, confirm'd what had been done at Ephesus. i Theodosius being desirous to terminate the Troubles which caus'd the Division of the Bishops, wrote to John of Antioch, that he must fign the Condemnation of Nestorius, and anathematize his Doctrine; and that after that, St. Celestin, St. Cyril, and all the other Bishops would communicate with him. John of Antioch made feveral Proposals of Accommodation to St. Cyril, and at last fent to him Paul Bishop of Emese, who sign'd in the Name of the Eastern Bishops, k That Nestorius had been justly depos'd, and that Maximianus was lawful Bishop of Constantinople: I John of Antioch also sign'd a Confession of Faith, wherein he acknowledg'd that there was but one Person in JESUS CHRIST, and that the Virgin is the Mother of God. He added to this Confession of Faith,

^{8 1}b. p. 746. h Int. Al. Conc. Erb. p. 1057. 1b. p. 1081. 1b. p. 1089, & seq. 1b. p. 1092.

That for the fake of Peace, and in order to remove all occasion of Scandal, he acknowledg'd Nestorius duly depos'd; that he anathematiz'd the novel Expressions which he had introduc'd; that he approv'd the Ordination of Maximianus; and that he communicated with all the Catholick Bishops. This Declaration having been carried to Alexandria, St. Cyril made no farther Difficulty of reuniting with him; and on the other hand, in order to fatisfy John of Antioch and the Eastern Bishops, he wrote to them a Letter m, wherein, after having express'd his Joy for this Re-union, he approves their Confession of Faith, rejects the Errors whereof he had been accus'd, and owns that there is neither Mixture, nor Confusion, nor Conversion of the two Natures of Jesus CHRIST; and that the Nature of the Word was neither diminish'd, nor become capable of Passion. This Reunion was made in 432; n but Theodoret, Helladius of Tarfus, Alexander of Hierapolis, Eutherius of Tyana, and feveral other Eastern Bishops, would not condemn Nestorius, nor enter into Communion with St. Cyril; o and they even separated from John of Antioch for that Reafon. The Emperor made use of his Authority to reduce them; P and at length Theodoretus and the Bishops of Cilicia and Isauria, who had been the most obstinate, yielded. Milesius of Mopsuestes, who would not follow the Example of his Brethren, was depos'd. 9 Alexander of Hierapolis, who perfifted to the End in his Resolution, was oblig'd to retire from his Church: And at last all the Eastern Bishops, who refus'd Communion with John of Antioch, were remov'd, and fent into Exile, r Nestorius, who had been the Author and Occasion of all these Troubles, was driven from his Monastery, and banish'd to Oasis, in the Year 435. His Books were condemn'd to the Flames, by an Edict of the same Year.

This Accommodation did not entirely re-establish the Peace of the Church; there still remain'd a Seed of Dit

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m Ib. 1105, & 1205.

n. Synodicon adv. Trag. Iren. c. 87. & seq.

lb. 6. 123, & 124.

P Ib. 6. 139, & seq.

9 Ib. c. 183.

Liberat, in brev. c. 6. int. adt. Conc. Binij t. 2. P. 610, & t. 5.

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vision between the Bishops of Egypt, and those of the East. They mutually suspected one another of Heresie: Some were persuaded that the Chapters of St. Cyril were heretical; others held them to be Orthodox. Some of the Eastern Bishops did not condemn Nestorius, but only communicated with John of Antioch; and among those who condemn'd Nestorius, there were several who did not anathematize his Doctrine. The Emperor, at the Solicitation of St. Cyril, publish'd an Edict, containing, besides the Anathema against the Person and Doctrine of Nestorius, a Confession of Faith which clearly contain'd the Catholick Doctrine, and oblig'd all the Bishops of the East to subscribe it; but John of Antioch hinder'd the Execution of that Order, by remonstrating, that they must hold to that which had been done by Paul of Emele. There was no further mention made of Nestonius; but some reviv'd the Contests, upon occasion of the Memoir and Writings of Diodorus of Tarfus, and Theodorus of Mopsuestes. 5 Theodorus Bishop of Ancyra, Acatius: of Meletina, and Rabulas Bishop of Edessa, wrote a circular Letter to the Bishops of Armenia, against the Writings of Theodorus Bishop of Mopsuestes. The Armenians confulted Proclus, who fucceeded to Maximianus in the See of Constantinople. t That Patriarch fent them an. Instruction upon the Mystery of the Incarnation, and thereto join'd Propositions extracted out of the Books. of Theodorus Bishop of Mopsuestes; which he believ'd to be heretical, or favouring of Herefie. John of Antioch and the Bishops of the East approv'd his Instruction. without condemning the Extracts of the Books of Theodorus. St. Cyril declar'd against the Writings of Theodorus of Mopsuestes. John of Antioch and the Eastern Bishops vigorously defended the Memoir of Theodorus. St. Cyril would not break the Peace for that matter. and was of Opinion that they ought to be fatisfied with condemning the false Propositions drawn from the Writings of Theodorus, without meddling with his Memoir.

³ Liberat. Diac, in Brev. c. 10. To. 3. Conc. P. 1217.

Of the Eutychians.

The Disputes about the Mystery of the Incarnation did not yet cease; for altho' the Patriarchs had agreed about the Controversies which had so long embroil'd them, yet private Persons of both sides sowed Divisions in the Church. " Among those of the East there were fecret Nestorians, and among those of Egypt there were fome, who carrying the Union of the two Natures in JESUS CHRIST too far, made but one of two, and could not endure that two should be own'd after that Union. Eutychius, a Priest, and Abbot of a Monastery in Constantinople, was one of those who most vigorously maintain'd this Doctrine. Dioscorus, who succeeded to St. Cyril in the See of Alexandria in 444, was accus'd to the Emperor by Domnus, Patriarch of Antioch, and by the Bishops of the East, as renewing the Errors of the Apollinarists, by faying that the Humanity and the Divinity make but one Nature in JESUS CHRIST; and attributing the Sufferings to the Divinity. Eutychius on his part wrote to Pope Leo, accusing his Adversaries of renewing the Errors of Nestorius. St. Leo prais'd his Zeal, but would not openly declare against the Perfons whom Eutychius accus'd, unless he knew more particularly whom they were that he accus'd. The Answer of St Leo is dated on the first of June 448. The Judging of Eutychius belong'd of right to Flavianus Patriarch of Constantinople, who was his Bishop, and who was engag'd for his own Interest to support the Eastern Bishops against the Bishop of Alexandria; because he contested with him the fecond Rank among the Patriarchs, which the Bishop of Antioch and the Eastern Bishops had granted him. w Eutychius was accus'd in a Council which Flavianus held in 448, to examine the Judgment pass'd by Florentius Bishop of Sardis, Metropolitan of Lydia, against the Bishops of that Province; he, I fay, was ac-

Theodor, Ep. 86.

[&]quot; Theot. heret. Lab. l. 4. c. 13. att. Conc.

cus'd by Eusebius Bishop of Doryleum, of holding hereti-

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Eutychius was cited thrice to appear before the Council; but he absented himself upon Pretence of Sickness. Afterwards he appear'd, and declar'd that he acknowledg'd two Natures in JESUS CHRIST before the Union, but that he believ'd there was but one after the Union. He was urg'd to retract that Error, and to anathematize those who own'd but one Nature in Jesus CHRIST after the Incarnation. But he refusing this. the Council declar'd him fallen from the Functions of the Priesthood, from the Communion of the Church. and from the Office of an Abbot y. This Sentence was fign'd by twenty nine Bishops, and twenty four Abbots. who compos'd that Synod. Eutychius appeal'd from that Sentence to a Council, at which were prefent the Patriarchs of Rome, Alexandria and Jerusalem, and several other Bishops. 2 He wrote to the Pope in order to justifie himself, and demanded of the Emperor a general Council to judge of his Affair. The Emperor affembled the Bishops that were at Constantinople to review the Acts of the Council held by Flavianus, and the Pope St. Leo declar'd he was not pleas'd with the Conduct of that Patriarch. * Flavianus wrote two Letters to him to undeceive him, and to hinder the calling of a general Council; but the Emperor had already appointed it. at the Solicitation of Dioscorus, Patriarch of Alexandria. St. Leo fent three Legates there, Julius Bishop of Puzzoli, Renatus a Priest, and the Deacon Hilarius, accompany'd with Dulcitius a Notary. b He fent many Letters with them, and among the rest one directed to Flavianus, wherein he lays open the whole Doctrine of the Church about the Mystery of the Incarnation. The Emperor's Court favour'd Eutychins, who had the Eunuch Chrysaphius there for his Patron, who had been baptiz'd by him, and was an Enemy to Flavianus.

^{*} AA. Conc. Constant. int. aA. Conc. Chalced. p. 150, & seq. t. 4. Conc. Y Conc. CP. aA. 7. int. aA. Chalced. p. 230. 2 Conc. CP. 2. incaus. Eury. b. Conc. t. 3. p. 1470. & int. aA. Conc. Chalced. p. 236. t. 4. Conc. 2 Int. aA. Conc. Chalced. part. 1. p. 14. & 28.

Int. act Conc. Chalced, part I. P. 27. & part 2. P. 344.

The Council which was fummon'd by the Emperor. met at Ephesus. c It began the eighth of August 449; and was compos'd of 130 Bishops. Dioscorus presided in it by the Emperor's Order. The Bishop who was the Pope's Legate (either Julius of Puzzoli, or Julianus of Cooz) held the second Rank there; the Priest Renatus died on the Road. Flavianus and Eutychius appear'd at that Council as Parties. There the Acts of the Council of Constantinople were read. Eutychius was absolv'd; and Flavianus and Eusebius of Doryleum were condemn'd. Ibas Bishop of Edessa, was depos'd; nor was Theodoretus spar'd. Flavianus appeal'd from the Sentence given against him in that Synod, to a General and Free Council. Dioscorus, and those of his Party, being irritated at that Appeal, feiz'd him in order to fend him into Exile; and this was done with fo much Violence, that he died of it foon after.

Anatolus was ordain'd in his Place. The Pope's Legates were likewise seiz'd; but Hilarius found a way to escape, and after having run many Risques, he at last arriv'd happily at Rome. d He inform'd St. Leo of the manner in which things had been done: That Pope immediately affembled a Council, and demanded of the Emperor to affemble a General Council in Italy, to judge of the Appeal of Flavianus. e Theodosius made Answer, That he had already affembled a General Council at Ephesus, that the Matter was examin'd and judg'd there, that Flavianus was found guilty, had been condemn'd, and that it was needless and even impossible to do any more. St. Leo fent four Legates into the East, to solicite a new Judgment. Theodosius was dead when they arriv'd. f Pulcheria, who had a great deal of Deference for the Bishop of Rome, persuaded the Emperor Martianus, her Husband, whom she had set upon the Throne after the Death of Theodosius, to have that Affair examin'd in a Council. He presently appointed one at Nice, and when the Bishops were met there, he or-

d Leons

Ep. 25, int af. Chalced. p. 38. Lb. p. 58.
Pulcheria & Martiani int. att. Chylcod. p. 66.

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der'd them to go to Chalcedon, where the Council met for the first time on the eighth of Ottober 451. Council was held in the great Church of St. Euphemia. in the Presence of the Commissioners, Officers of the Emperor, and Counsellers of State, who regulated every Motion of it, and were feated in the middle of the Affembly; at their left were Paschasinus and Lucentius. Bishops, and the Priest Boniface, the Pope's Legates, then Anatolus of Constantinople, and after him Maximus of Antioch, and the Bishops of the East. On the Right was Dioscorus of Alexandria, Juvenal of Jerusalem, and the Bishops of Egypt, Illyria, and Palestine. The Holy Gospels were placed in the Middle. The Number of the Bishops, according to St. Lea, were about 600, and according to Liberatus and Photius 630. However there are but 350 in the Subscriptions. Dioscorus, and Eusebins of Doryleum, appear'd there as Parties. Eusebins accus'd Dioscorus. Theodoretus presented himself, in order to be admitted; but the Bishops of Egypt and Illyria oppos'd it. The Commissioners order'd that he should enter as an Accuser. The Acts of the Council of Dioscorus were read, upon which it was declar'd, That Flavianus, and Eusebius of Dorileum, had been unjustly condemned in that Council, and that the Bishops who had condemn'd them deferv'd to be depos'd. In the Second Seffion they treated of Matters of Faith; the Refult whereof was the Approbation of the Letter of St. Leo to. Flavianus, wherein the Error of Eutychius was condemn'd. Dioscorus being cited in the Third Session, and refusing to appear, was depos'd. In the Fourth, they receiv'd Juvenal of Jerusalem, Thalassius of Casarea, and the other Bishops who repented of having sign'd the Judgment given against Flavianus, and who condemn'd Dioscorus and Eutychius. There was a particular Meeting held upon the Difference of Eustathius of Berytes, and Photius of Tyre, for the Right of the Metropolis. Photius gain'd the Cause, and remain'd sole Metropolitan. notwithstanding the Civil Division of the Province which

^{8.} Conc. Chalced. aft, 20.

the Emperor had made. It was likewise decreed, that for the future the Letters which the Cities should obtain of the Emperor to be erected into Metropolies, should not prejudice the antient Ecclefiastical Metropolies. In the fifth Session they drew up and approv'd a Confession of Faith, in which it is declar'd, That we must believe in one only JESUS CHRIST our Lord, the Son of God. perfect in his Divinity and in his Humanity, Confubstantial with God according to his Divinity, and with us according to his Humanity, who has two united Natures, without Change, Division or Separation; so that the Properties of the two Natures subsist and agree in one and the same Person, which is not divided into two; but is one only Jesus Christ the Son of God. The Emperor affifted in Person at the fixth Meeting. held on the twenty fifth of November; at which time the Confession of Faith was read over again, and approv'd, and fign'd by all the Bishops. The Affair of Faith being ended; they regulated what regarded perfonal Contests, and the Dispute about Discipline. h They made up the Difference that was betwixt the Bishop of Antioch and him of Jerusalem, leaving the two Phanicia's and Arabia to the Bishop of Antioch, and the three Palefines to him of Jerusalem. i Theodoret was definitively absolv'd, after having pronounc'd the Anathema against Nestorius, k Ibas, Bishop of Edessa, was declar'd Orthodox, after the reading of his Letter. Domnus, Nephew to John of Antioch who had succeeded him, and had been depos'd by Dioscorus, was not restor'd. Maxenius who had been ordain'd in his place, was continu'd: but the Subfiltence of Domnus was provided for, if the Act which regards that Contest be true. 1 They depos'd Bassianus and Stephen, who both pretended to be Bishops m They confirm'd to the Bishop of Nicomedia, the Jurisdiction over all Buthynia, and reserv'd nothing to the Bishop of Nice, but the Honour of Metropolitan. n They resolv'd that Sabinianus had been lawfully ordain'd Bishop of Perea, and Athanasius unduly or-

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dain'd by Dioscorus o. In fine, they drew up several Rules about Discipline, compriz'd in thirty Canons, which principally concern Clerks and Monks. They forbid that any Clerk be ordain'd without an Ecclesiastical Title assign'd to him. The Monasteries and Monks are made subject to the Bishops. The twenty eighth Canon grants to the Church of Constantinople, which is the New Rome, the same Privileges as that of Old Rome, because that City is the second City of the World. P It adjudges to it, besides this, the Jurisdiction over the Dioceses of of Pontus, Asia, and Thrace, and over the Churches which are without the Limits of the Empire, and the Right of ordaining Metropolitans in those Dioceses. This last Canon was made in the Meeting held the last Day of October.

9 The Pope's Legates not being able to endure without Jealousie, the Privileges granted to the Church of Constantinople, complain'd next Day, that after their and the Commissioners Departure, Rules had been made, which they thought contrary to the Canons and Discipline of the Church. They demanded that they might be read over again, which they were accordingly. Pafchasinus and Lucentius oppos'd the Right granted to the Bishop of Constantinople. The other Bishops of the Council flood to what they had done. The Commissioners concluded that the Bishop of Rome ought to have the Primacy and Honour; That he of Constantinople ought to enjoy the fame Prerogative of Honour, and the Right of ordaining fuch Metropolitans in the Dioceses of Thrace, Asia, and Pontus, as were chosen by the Bishops and Clergy, and most considerable Persons in the Cities; That the Election should be communicated to him, and that he should be consulted, whether the Perfon elected should come and wait on him at Constantinople, there to be ordain'd, or whether he would allow him to be ordain'd in the Province; and that as to the Bishops of every Province, they should be ordain'd, according to the Canons, by the Metropolitan and Bishops of the Respective Provinces, without communicating

Legates demanded, that the Acts of that Regulation should be cancell'd; or, if they would not do that, that their Protest might remain join'd to the Acts r. Notwithstanding this Protestation, the Bishops declar'd that they persisted; and the Commissioners, without taking any Notice of what had been said by the Pope's Legates, decided, that the whole Synod had approv'd their Refolution.

CHAP. III.

The Contests which arose among the Bishops in this Century.

The Difference betwixt St. Chrysostom and Theophilus.

DESIDES the foremention'd Herefies of Nestorius, Pelagius, and Eutychius, which rent the Church; there were other Contests betwixt the Bishops of the great Sees, which likewife caused Divisions. s In the beginning of this Century, the Difference betwixt St. Chryfostom, Patriarch of Constantinople, and Theophilus, Patriarch of Alexandria, had like to have divided the East from the West. John, firnamed Chrysoftom, i. e. Golden Mouth, because of his Eloquence, was elected, after the Death of Nectarius, to fill the See of the Church of Constantinople. He was a Priest of Antioch, and Disciple of Flavianus. Theophilus Bishop of Alexandria, being fent by the Emperor to ordain him, was for another Priest call'd Isidorus, and secretly oppos'd the Ordination of John Chrysoftom. But the Emperors Officers gave such precise Orders to Theophilus, that he was

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E 16. p. 820. SPAllad. vit. Johan. Chrysoft. Socr. l. 6. 2, & seq. Sezom, l, 8, 6, 2, & seq. Theodor. Hift. l. 5. 6. 27, 28, & seq.

oblig'd to ordain John Bishop of Constantinople, the seventh Day of March 398. St. Chrysoftom began with reforming the Manners of the Clergy, and afterwards attack'd the Vices of the Court, which drew upon him the Hatred and Enmity of feveral Persons. There were vet some Arians at Constantinople, who not being allow'd any longer to hold their Assemblies in the City, went out of it on Saturdays and Sundays in the Morning, and fung thro' the Streets Songs agreeable to their Doctrine. In order to prevent the Seduction of the Orthodox by this Allurement, St. Chryfostom likewise sent Singers through the Streets, who having the Cross and Lamps before them, and being follow'd by the People, fung Songs in which was express'd the Orthodox Faith about the Trinity. The Arians and Catholicks happening to meet, they came to Blows; an Eunuch of the Emperor's was wounded in the Scuffle; Arcadius forbid the Arians to hold those Nocturnal Processions; he fent for their principal Leaders, and propos'd to them either Conversion or Exile; they preferr'd Exile, and were all banish'd Constantinople. The Pastoral Vigilance of St. Chrysoftom was not only extended to his own Church, but the See of Constantinople being become considerable, he extended his Jurisdiction over Thrace, Asia and Pontus; he order'd fome Temples of false Gods to be demolish'd in Phanicia. He fent to the Goths, who were infected with Arianism, Deacons and Readers, who understood their Language, in order to recover those People from their Error. He appointed Missionaries to preach the Gospel to the Scythians, who liv'd along the Banks of the Danube. The Ecclefiaftical Affairs of Asia were what employ him most. The Occasion of it was this: He held at Constantinople a Council of twenty two Bishops, in September 400, at which Eusebius Bishop of Valentinople, a City of Asia appear'd, and accus'd Antoninus, Bishop of Ephesus, of several Crimes; and amongst others, of selling Ordinations of Bishops, in proportion to the Value of the Bishopricks. Antoninus deny'd the Fact: The Council deputed three Bishops to inform themselves upon the Spot; they went thither, and waited for Witnesses in vain, because the Accuser

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Accuser had made it up with the Person accused. Some time after, Antoninus being dead, St. Cryfostom was call'd by the Clergy of Ephelus, and the Bishops of Asia, to regulate the Affairs of the Church of Ephesus. He arriv'd in Asia about the end of Winter, in 401, and assembled a Synod of seventy Bishops, in which he depos'd fix Bishops, who were convicted of having given Money to be ordain'd by Antoninus, and made Hera. clides the Deacon, Bishop of Ephesus. He return'd thro' Nicomedia, out of which he banish'd Gerontius, who having formerly been St. Ambrose's Deacon, came into the East, and had got himself ordain'd Bishop of Nicome-During the Absence of St. Chrysoftom, Severianus, Bishop of Gabala, who was a good Preacher, did all he could to gain the Favour of the People and the Nobi-St. Chryfostom, upon his Return, banish'd him from Constantinople, but was afterwards reconcil'd to him.

It was necessary to relate what happen'd in the Beginning of St. Chrysostom's Pontificate (which makes a confiderable part of the History of the Church) before we come to the Difference between that Saint and The-

ophilus.

Before I relate it, it will be proper to give an Account of the Character of Theophilus. Historians represent this Bishop as an ambitious, passionate, fierce, covetous, cunning Man; who would yield nothing, but accomplish every thing he undertook; who easily made himself Enemies, and ruin'd them all sooner or later. He had refolv'd a long time to ruin St. Chryfostom, because he had been oblig'd to ordain him against his Will. But the Enmity which he had against him clearly discover'd it felf upon the Occasion of three Egyptian Monks, call'd Dioscorus, Ammonius and Euthymius, sirnamed the tall Brothers, against whom Theophilus was irritated, because they had found fault with his Conduct, and receiv'd Theodorus, who was become his Enemy! He condemn'd them in a Synod held at Alexandria, in 399, because they would not fign the Condemnation of Origen. These

¹ Socr. 1. 6. c. 9. Sozom, 1. 8. c. 11, & 12,

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Monks fled to Constantinople. They represented the Violences of their Bishop, to St. Chrysoftom, and begg'd him to have Compassion on them. St. Chrysostom allow'd them to have their Prayers in a Church which he gave them, without admitting them to the Communion of the Eucharist. He only wrote to Theophilus, begging him to restore them. But instead of doing that, Theophilus wrote Memoirs against those Monks to the Emperor; and the Monks gave in Memoirs against the Bithop. St. John Chrysoftom advis'd Theophilus of it, who answer'd him roughly, That he ought not to meddle in that Affair. The accus'd Monks solicited the Emperor for Commissaries, who declar'd that the Accusations laid against the tall Brothers were calumnious. This hap-

In the Year 402, St. Epiphanius, Bishop of Cyprus, who took part with Theophilus, and was against Origen, came to Constantinople. St. Chrysostom inviting him to lodge in his House, St. Epiphanius answer'd, he would not fo much as fet his Foot in his House, and that he would not be at the publick Prayers where he was present, unless he first banish'd the tall Brothers, and condemn'd Origen. St. Chrysoftom refusing to take this Course, St. Epiphanius refolv'd to go into the Church of the Apostles one Sunday, there publickly to condemn the Books of Origen, and excommunicate the three tall Brothers, and their Adherents. But just as he was going to do this he met Serapion the Deacon, who told him from St. Chryfostom, That he undertook many things against Order. and contrary to the Rules; That he had ordain'd a Deacon out of his own Diocese; That he had officiated without Permission from the Ordinary; and, That he was going to do a thing that was neither just nor reafonable; That it was even dangerous for him; That he had to do with a populace that would not fit still; That for his part he would answer for nothing. This Difcourse made St. Epiphanius retire, and hinder'd him from executing what he defign'd. Afterwards the tall Brothers went to wait on him, and complain'd of his condemning them without hearing or convicting them. St. Epiphanius finding into what a Difficulty Theophilus had brought brought him, return'd towards Cyprus, and dy'd upon the Road.

After the Departure of St. Epiphanius, St. Chrysofton having made a Discourse against the Looseness of Wa men, the Empress Eudoxia imagining he meant her, complain'd of it to the Emperor, and press'd Theophilus to come to Constantinople. This Bishop soon came there. with feveral Bishops from Egypt. " The Bishops of Alu whom St. Chryfostom had depos'd, or such as were not pleas'd with him, came there also. They met in a House belonging to the Empress, and cited St. Chrose flom before them, who refus'd those Judges, alledging that it belong'd to the Bishops of his Province, and those of the neighbouring Provinces, to take Cognizance of that Affair, and not to Strangers. Theophilus, without regarding that Reason, held a Synod of thirty fix Bishops, in the Suburbs of Chalcedon, to try St. Chryfoston. One, whose Name was John, propos'd twenty nine Heads of Accusation against him. St. Chrysostom was fummon'd there, but he refus'd to appear, because those who were to be his Judges were his declar'd Enemies. They proceeded against him, notwithstanding this Remonstrance; declar'd he ought to be depos'd; depos'd Heraclides, whom St. Chryfostom had ordain'd Bishop of Ephefus; and restor'd the three Bishops of Asia whom he had depos'd. When the News of St. John Chryfostom's Deposition came to Constantinople, it rais'd a Sedition The Emperor having order'd him to be banish'd, the People refolv'd to keep him by Force; but three Days after, he went himself out of his Church, to delive himself up to those who were to seize him, and was carry'd to a little City of Bythinia. His Departure having encreas'd the Sedition, the Emperor was forc'd to bring him back again. He was brought into his Church and re-establish'd by thirty Bishops. After that it look'd as if St. Chrysoftom had nothing to fear; but all of a subden a new Tempest arose against him. In order to do Honour to the Empress, the People perform'd publick Games about her Statue. St. Chryfostom preach'd against

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that Abuse; and so the Empress resolv'd anew to banish St. Chryfostom w. Theophilus not daring to come to Constantinople, fent thither three Bishops from Egypt, who being affembled in 404, with the Court Bishops, and some others that came from Syria, Pontus, and Phrygia, confirm'd the Sentence of Deposition given in the first Council against St. Chrysoftom. In Consequence of that Judgment, the Emperor order'd St. Chryfostom to go no more to Church, drove from the Church the Bishops, Clergy and Believers of his Communion, and caus'd him to be carry'd to Nice. Seven Days after his Departure. they ordain'd in his Place an old Man, eighty Years of Age, call'd Arfaces, Brother to Nectarius of Nice. x St. Chrysoftom was brought to Cucusa, the Place of his Exile. The Patriarch of the East declaring against him, he had Recourse to Innocent I. Bishop of Rome. ly Pontiff declar'd for him, held Communion with him. and demanded a Council to be affembled at Thessalonica to judge that Affair, and requir'd the same thing of the Emperor Honorius y. St. Chrysoftom was not long at rest in his Exile. The Emperor gave Orders to transport him to Pityuntum, bordering on the Euxine Sea. 2 As he was a carrying thither, he was feiz'd on the Road with a violent Fever, and dy'd in the Place where there was a Church of the Martyr St. Basiliscus, in which he was bury'd the fourth of November 407, after having been three Years, three Months, and twenty four Days in Exile. He was fixty Years old, and had been ordain'd Bishop of Constantinople ten Years.

After his Death, the East and West were for some time in Division upon his Account. His Memory was had in Veneration in the West, whereas in the East he was look'd upon as a Bishop justly depos'd, and his Name was not written in the Dypticks, i. e. in the Catalogue of Catholick Bishops, which was recited in the Holy Mysteries. So long as Theophilus liv'd, he hinder'd St. Chrysostom's Memory from being honour'd in the East; but after his Death, the Minds of the Eastern Bishops were

^{*} Sozom. 1. 8. c. 20.

^{*} Id. ib. c. 23. * Theodor, Hift. 1.5. c. 34.

fosten'd by little and little, and became favourable to the Memory of St. Chrysoostm. Alexander, Successor to Porphyry in the See of Antioch, was the first who put the Name of St. Chrysostom into the Dypticks, in the Year 413, and by that means enter'd again into Communion with Pope Innocent, in 428. Atticus, Bishop of Constantinople, did likewise put the Name of St. Chrysossom into the Dypticks, and exhorted St. Cyril of Alexandria to do the same. He made some scruple at sirst, but at last St. Isidore of Damiette prevail'd upon him to do it. Thus all the Churches did Justice to the memory of St. Chrysostom, and Peace was re-establish'd.

The Dispute between St. Jerom and Rusinus, with relation to Origen's Books.

The Original of Theophilus's Quarrel with the tall Brothers, came from the forbidding of Origen's Books; but Theophilus and the Monks were not the only Persons who interested themselves in that Dispute. It was likewife agitated with Warmth betwixt Rufinus Priest of Aquiteia, and St. Jerom . Rufinus, after having translated feveral of Origen's Works, and forbid his Doctrine while he was in Egypt and Palestine, came to Rome in 397. There he publish'd the Translation of the first Book of Origen's Apology, which bore the Name of the Martyr Parophilus; with a Preface in Defence of Origen. St. Jerom being offended at it, wrote his Apology against Rafinus, in Answer to which Rusinus wrote two Books, which he entituled Investives. b John of Jerusalem having declar'd for Origen and for Rufinus, and Theophilis of Alexandria having condemn'd Origen's Books, that Dispute between two private Persons made a great Noise in the Church. c Pope Anastasius, who succeeded to Siricius in the See of Rome in 398, published a Decree after the Example of Theophilus, in which he condemn'd

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Hieron. in prol. dial. adv. Pelag. Ejusd. Apol. adv. Rufin.

b Id. Ep. 37. ad Pamm. al. 61. Epift. Anaft. Pap. t. 2. Con. p. 1194, & t. 5. n. Ed. Hieron. p. 260.

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the Books and Person of Origen. And learning that Rufinus was his principal Defender, he summon'd him to appear at Rome before him; but Rusinus delaying to come, he condemn'd him as a Heretick, in 401. When John of Jerusalem had an Account of this Judgment, he wrote to him in favour of Rusinus; but Anastasius answer'd him, that he had reason to condemn him, because he desended the Opinions of Origen.

The Contest of the Bishops of Africa with the Popes upon Account of Appeals.

The Popes had not only Contests with the Bishops of the East, but had likewise a considerable one with those of Africa. Pope Innocent I. dying on the twelfth of March 417, Zozimus was preferr'd to his place the eighteenth of the same Month, and had a Dispute with the Bishops of Africa, not only with relation to the Condemnation of Celestius, but also upon the Appeal of a Priest call'd Apiarius, who had been excommunicated by Urban Bishop of Sicceum. d Apiarius fled to Rome. and was favourably receiv'd by Zozimus, who not fatiffied to grant him Communion, fent Faustinus a Bishop. and two Priests, into Africa, as his Legates, to have Apiarius restor'd, and have the Canons of the Council of Sardica receiv'd touching the Appeals of Bishops to the Holy See. The Bishops of Africa, in order to accommodate the Matter, put him out of the Church of Sicceum, without taking away his Dignity of Priesthood. allowing him to perform the Functions of it every where besides. But as to the Appeals of Bishops, (because the Pope's Legates founded them upon the Authority of the Canons of the Council of Nice) the Bishops of Africa were desirous to inform themselves whether the Canons which they quoted were Canons of that Council, and in the mean time promis'd to execute them. being able to find in their Copies of the Council of Nice, those which the Legates quoted, they fent Depu-

Vol. II. L. Conc. 6. Carth, c. 2, & 3.

ties to the Bishops of Constantinople, Alexandria and Antioch, to draw out of their Authentick Copies the Canons of the Council of Nice. This was order'd in a General African Council held at Carthage in 419, after the Death of Zozimuse. In the Month of November, the fame Year, they receiv'd from St. Cyril of Alexandria. and Atticus of Constantinople, Copies of the Acts of the Council of Nice, which contain'd the Creed, and the twenty Canons f. They fent them presently to Pope Boniface 3, who fucceeded Zozimus, altho' difturb'd in his Possession by Enlalius. There was no more talk about that Controversy under the Pontificate of Pope Boniface; but under Celestin, who succeeded him in 423, this same Apiarius having been condemn'd a-new, had recourse to St. Celestin, who receiv'd him, and fent Faustinus into Africa to reflore him. h Notwithstanding the Opposition of Faustinus, the Bishops of Africa condemn'd Apiarius, (who acknowledg'd himfelf faulty) and wrote to Pope Celestin, that he had no right to receive the Appeals of Bishops or Clergymen judg'd in their own Province.

The Schism of the Church of Rome between Boniface and Eulalius.

After the Death of Pope Zozimus, the Church of Rome was divided upon the Choice of his Successor. i The Archdeacon Eulalius, who folicited for the Bishoprick of Rome, shut himself up in the Lateran Church, with part of the People, some Priests and Deacons, and got himself elected there in the room of Zozimus. On the other hand, a part of the People, a great Number of Priests, and several Bishops assembling in the Church of Theodorus chose Boniface. Both the one and the other were ordain'd; Eulalius by some Bishops, among whom

Hift. Pont. append. cod. Theodor. & ap. Baron, ad ann, 419.

e Act. Conc. 6. Carth. c. 9 t. 2. Conc. Lab. p. 1592.

1 Int Aff Conc. Afric. p. 1673.

B Ep. Conc. Afric. ad ! Int. Act. Conc. Afric. p. 1673. h Ejusa. Conc. ad Celest. p. 1674. Bonifac. Sup.

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was he of Osia, who was wont to ordain the Bishops of Rome; and Boniface likewise by a great Number of Bishops, and put himself in Possession of the Church of St. Peter. Symmachus, Governor of Rome, having in vain done what he could to agree them, wrote to the Emperor Honorius about it. His Letter was in favour of Eulalius. The Emperor giving Credit to the Account of the Governor, immediately order'd him to put away Boniface, and maintain Eulalius. k The Governor acquainted Boniface with the Emperor's Orders, and hinder'd him from coming into the City. Those who supported Boniface did also write to the Emperor presently. that he would fend for Boniface and Eulalius to Court, that fo their Cause might be judg'd there. Honorius sent Orders to Symmachus to command them to be at Ravenna the fixth of February 419. He fent Bishops there to judge their Cause. The Bishops whom he pitch'd upon, altho' Neutral, were divided in their Opinions. The Emperor put off the Judgment till the Month of March, and in the mean while commanded both of 'em not to enter Rome; and fent thither Achilleus Bishop of Spoletto, to do the Episcopal Functions during the Feast of Easter. He intended to assemble a numerous Council; but Eulalius not being able to bear that delay, took it in his Head to go to Rome the fixteenth of March, and had a mind to live there not with standing the Emperor's Orders. Symmachus was oblig'd to drive him from thence, and the Emperor being inform'd of the Difobedience of Eulalius, without waiting for any other Judgment, order'd Boniface to be put in Possession of the See of Rome in the beginning of April, 419.

^{*} Ad. Concil. Rom.



CHAP. VI.

Of the Bishops who posses'd the great Sees in the Church in the fifth Century.

SINCE I have enter'd upon the History of the Bishops of the See of Rome, it will be proper to continue it to the end of the Century; for I have no more to speak of but the Contests that followed upon the Council of Chalcedon in the East, and which are linked

with the Succession of the Patriarchs.

Pope Boniface lived in peaceable Possession of the See of Rome till the Year 423. Altho' there were still some Romans in the Interest of Eulalius, yet he obtain'd an Edict of the Emperor to hinder for the future all intriguing for the Pontificate, importing, that if two Persons should be ordain'd Bishops of Rome, neither of them should continue in Possession, but the Clergy and People would elect a third. He revoked the Judgment of Zozimus, his Predecessor, in favour of the Bishop of Arles, whom this last had made Metropolitan of seven Provinces. Boniface maintain'd the Archbishop of Narbonne in that Right, and the other Metropoly over their Provinces.

Celestin was elected without Tricking or Division, after the Death of Boniface, in 423; and govern'd the Church of Rome peaceably 'till April 432. The Affair of Nestorius, and the Assembly of the Council of Ephesus render'd his Pontificate samous. The Priest Sixtus, who had been long the Ornament of the Church of Rome, succeeded him: He was the third of that Name. He had the Happiness to see the Bishops of the East re-uni-

Bon fac. ep. I. int. Act. Concil. p. 1582.

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¹ Vit. Pont. Socr. Hift. 1. 7. c. 11. Theod. Hift. 1, 5. c. 39.

ted with St. Cyril under his Pontificate. After the Death of Sixtus, St. Leo, Archdeacon of the Church of Rome, was elected the first of April, 440. He (justly nam'd the Great) maintain'd his Dignity with abundance of Splendor, Vigilance, and Authority. He wrote a great Number of Letters upon all Ecclefiastical Matters that occurr'd in his Time, and instructed his Flock by many Sermons. I have already mention'd, with what Vigour he maintain'd the Orthodox Faith against Eutychius and Dioscorus, and how the Letter he wrote about the Dodrine of the Church, touching the Mystery of the Incarnation, was approv'd and applauded in the Council of Chalcedon. He follow'd the Judgment of his Predeceffor Boniface, touching the Difference between the Bishop of Arles and the Metropolitans of the seven Provinces. The Pontificate of this Pope lasted twenty one He was succeeded in 46t by Hilarius Archdeacon of the Church of Rome. This last held a Synod in Rome in 462, in which it was refolv'd, That Hermes, Bishop of Beziers, who had taken Possession of the See of Bayonne, should be depriv'd of the Right of ordaining the Bishops of his Province. He maintain'd the Bishop of Arles in his Right of a Metropolitan, by ordering the Execution of the last Regulation made by Pope Sr. Ico, for the feven Provinces; That the Archbishop of Vienna should be satisfied with having the Right of a Metropolitan over four Cities, viz. Valentia, Tarentum, Geneva, and Grenoble, and that all the other Cities of the Province of Vienna should depend upon the Metropoly of Arles. St. Mamertas, Bishop of Vienna, having ordain'd a Bishop of Dio, was sharply rebuk'd for it by Pope Hilarius, who enjoin'd the Bishop ordain'd at Dio, to take Letters of Confirmation from the Archbishop of This Pope being confulted by the Archbishop of Tarragona, and the other Bilhops of that Province, judged, in a Council held in the Year 465, That Silvanus Bishop of Calaborra was in the wrong, in ordaining a Bishop against the Will of the People of the City, and in taking the Priest of another Bishop to ordain him; and that Bishop Irenaus could not be transported from L 3

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his own See to that of Barcelona. He likewise confirm'd to the Bishop of Ambrun, in that Council, the Right of a Metropolitan over the Province of the Maritime Alps. Those Judgments are to be found in the Letters of that Pope, which are twelve in Number. He died in 467; and Simplicius was chosen in his Place, in the Month of September. He govern'd the Church of Rome fifteen Years and some Months: he did not want Business during his Pontificate: the Church and the Empire at that Time having been the Scenes of great Revolutions; for on the one Hand the Western Empire, ending in the Person of Augustulus, was invaded by Odoacer an Arian Prince, King of the Heruli; and that of the East was possess'd by Zeno, who still secretly favour'd the Eutychians. The Churches of Antioch and Alexandria were become the Prey of the Ambitious. In fine, Acatius Bithop of Constantinople began to have a bad Understanding with the Bishop of Rome, which occasion'd the Division of the Eastern and Western Churches. It appear'd vet more under the Pontificate of Felix III. who succeeded to Simplicius in 483, and condemn'd Acatius: The Schism continued after the Death of Acatius, under the Pontificate of Gelasius, who had been in the See of Rome from 492 to 496. A Reunion was treated of with the Legates of Anastasius, who succeeded him; but it could not be concluded before his Death, because he was but a Year and a half over the Holy See of Rome. After his Death there was great canvaffing in the Church of Rome, between Laurentius and Symmachus, who both pretended to be rais'd to the Holy See. Symmachus, who had been Deacon, was elected, ordain'd, and acknowledg'd by the greatest Part. But Festus, a Roman Senator, who had promis'd to the Emperor Anastasius, that he would get his Decree of Union with the Bishop of Rome signed, caus'd Laurentius to be elected and ordain'd. This Schism divided the Church and the City of Rome. The Contest was carried before Theodorick, who declar'd he should continue Bishop of Rome who was chosen first, and had the most Votes. Symmachus was found to have both those Advantages, and so he was confirm'd in the Possession

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Poffession of the Holy See. n In the Beginning of the following Year he held a Council, in which he made a Regulation against caballing for the Pontificate. His Adversaries accus'd him of feveral Crimes, and petition'd Theodorick for a Visitor. That Prince named Renatus Bilhop of Altino, who robb'd the Pope of the Administration of his Diocese, and of the Goods of his Church. This Division caus'd abundance of Ills in Rome. o Theodorick affembled a Council, but the Bishops would not venture to judge Symmachus, and declared him abfolved before Men of the Accusations brought against him. Theodorick countenanc'd this kind of Absolution. and prevail'd fo far with the People and Senate of Rome. that they owned Symmachus for their Bishop. However there remain'd some Malecontents, who set forth a Writing against the Synod. The Calumnies invented against him went into the East; the Emperor Anastasius reproach'd him with them, and Symmachus was oblig'd to make his Apology P: But notwithstanding his Enemies Endeavours, he continued peaceable Possessor of the Holy See till the Year 514, which was that of his Death.

The Revolutions which happen'd in the great Sees of the Eastern Church, are so link'd with what regards the Contests of that Time, that in relating them I shall finish the History of this Century. 9 Dioscorus, who succeeded to St. Cyril in 444, Successor to Theophilus in the Patriarchate of Alexandria, was depos'd, as I told you, in the Council of Chalcedon, in 451. He was sent into Exile to Gangre; and the Emperor gave Orders to the People and Clergy of Alexandria presently to fill his Place. Most of the People oppos'd it, and that rais'd a Sedition; but at last they were forc'd to obey, and Proterius was put in the See of Alexandria. A great Part of the People would not acknowledge him; he was several times in danger of his Life; and so the Emperor

[&]quot; Synod. Rom. I. Sub Symmach. t. 4. Conc. p. 1312.

[·] Synod. Rom. 2, & 3. Sub Symm. P. 1322.

P Apolog. Symm. adv. Anataf. int. At. Conc. Lab. 4. P. 1296.

¹ Liberat, in Brev. c. 14. Evagr. Hift. 1. 2. c. 5.

was forc'd to give him Guards. The News of the Death of the Emperor Mauritius had no focner reach'd Alexandria, but the People taking the Occasion of the Governor's Absence, elected a Priest in the Interest of Dioscorus, call'd Timotheus Ælurus, got him ordain'd Bishop, and put Proterius to Death. This happen'd in the Year 457, three Days before Easter. From that Time the Church of Alexandria was divided betwixt the Orthodox, who follow'd the Council of Chalcedon, and the Eutychians, who follow'd Dioscorus. Those two Parties carried their Complaints to the Emperor Leo, who, by the Advice of the Bishops, remov'd Timothy Ælurus, and sent him into Exile to Chersonesus. Timotheus Salophaciolus was put in his Place, and liv'd in Peace under the Reign of Leo, and in the Beginning of that of Zeno.

The Bishops of the other great Sees of the East efpous'd different Parties. The Church of Antioch had always been govern'd by Catholick Prelates. After the Death of Flavianus, Porphyry, Alexander, and Theodosius successively govern'd that Church to 427. John, who succeeded to the last, did at first support Nestorius, but afterwards forsook him. His Nephew Domnus, who succeeded him in 440, having been depos'd by Dioscorus in a pack'd Council at Ephesus, in 449, did not enter into his Bishoprick again; and Maximus, who was ordain'd in his Place, was acknowledg'd by the Council of Chalcedon. To Maximus succeeded Martyrius, who maintain'd the Determination of the Council of Chal-

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The See of Constantinople, after St. Chrysostom, was possessed by Arsatius, who was only one Year Bishop. Atticus succeeded him in 405, and peaceably enjoy'd that See to 427. He was succeeded by Sisinnius, who was not Bishop long; Nestorius succeeded to him in 428; he was depos'd, as you have heard, in the Council of E-phesus in 431, and Maximianus was ordain'd in his Place: He dying in 434, was succeeded by Proclus, who died the twenty fourth of October 447. After his Death, Flavianus was set upon the Throne of the Church of Constantinople. I have already told you how he was treated by Dioscorus, in the little Council of Ephesus. Anatolus (altho)

(altho' ordain'd in his Place against the Rules) was acknowledg'd by the Council of Chalcedon, and maintain'd the Determination of that Council. Gennadius, who succeeded him, died in 471. The famous Acatius was put in his Place.

As to the See of Jerusalem, John, Successor to St. Cyril, govern'd that Church thirty Years, till 416: He was succeeded by Prialus, who was not eight Years in the See. To him succeeded Juvenal in 424, who assisted at the Councils of Ephesus and Chalcedon. In 457 he was

succeeded by Anastasius.

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Hitherto I have carried the Succession of the Bishops of the great Sees no farther down than towards 470; because at that Time those Churches fell into great Confusion by the Cabals of the Hereticks, who took Possession of them. The Church of Antioch was the first that suffer'd this Missfortune. Peter, sirnam'd the Fuller, who came to Antioch with Leo II, General of the Militia in 471, uniting with the Apollinarists, made a strong Party there for the Eutychians, and rais'd a Schism in the Church of Antioch, in the Absence of Martyrius, who was gone to Constantinople about the Affairs of his Church.

Altho' Martyrius was well receiv'd by the Emperor Leo, and obtain'd an Edict obliging the Monks not to quit their Monasteries to raise Troubles at Antioch; 9 nevertheless he found so much Division in his Church, that he laid down the Government of it, retaining only the Quality of Bishop. Peter the Fuller presently took Posfession of the Church of Antioch, as being vacant by the Demise of Martyrius. The Emperor Leo being inform'd of it, call'd a Council at Antioch, in which Peter the Fuller was depos'd, and Julian ordain'd in his Place. former was banish'd to Oasis, where he continu'd till the Death of the Emperor Leo, and even till the beginning of the Reign of Zeno. r But Basiliscus taking Possession of the Empire, recall'd Timotheus Alurus, and Peter the Fuller, and restor'd them, the former to the See of Alexandria, and the latter to that of Ancioch. That Em-

⁹ Theodor, Collett. 1, 1. 2 Liberat, Diac, in Brev. s. 18.

peror wrote a Circular Letter against the Council of Chalcedon, which was fign'd by these two Bishops, and Anastasius of Jerusalem: Their Example was follow'd by near 500 Bishops; but Acatius of Constantinople, and feveral other Bishops, did not approve the Condemnation of the Council of Chalcedon, and Basiliscus himself was forc'd to revoke it. Zeno being mounted on the Throne again, re-establish'd the Affairs of the Catholicks: Peter was driven from Antioch, as well as John Bishop of Apamea, who had posses'd himself of the See of Antioch, and depos'd Peter three Months before. Stephen I. was ordain'd in their Place, and wrote to Acatius, who approv'd his Ordination. Stephen was kill'd in his Church in 479, by the Hereticks who took part with Peter the Fuller. The Emperor Zeno, irritated at that Sedition, fent Troops to Antioch to revenge the Death of Stephen. He banish'd Peter the Fuller to Pityuntum in Pontus, and made Acazius ordain Stephen the younger, and afterwards Calendion, Bishop of Antioch. The Bishops of the East pretending to be ignorant of that Ordination, rais'd John Codonatus to the See of Antioch in 482. Timothy of Alexandria dying in 477, the Eutychians ordain'd in his Place Peter Mongus; but Zeno recall'd Timotheus Salophaciolus who died in 482. Catholicks ordain'd in his Place John Talaia, who neglecting to write to. Acatius, the latter perswaded the Emperor Les to re-establish Peter Mongus upon the See of Alexandria, on promising to own the Council of Chalcedon, and to procure Union. He fign'd the Decree of Union drawn up by Order of the Emperor Zeno, in which no mention was made of the Council of Chalcedon, altho' the Belief of the Incarnation was there explain'd in a Catholick manner. Acatius own'd Peter Mongus for lawful Bishop of Alexandria. This was what made him and the Bishop of Rome fall out, to whom Talaia fled for Refuge. Talaia presented a Petition to Pope Felix III. against Acatius, who fent two Legates to the Emperor, Vitalis Bishop of Trent, and Misenus Bishop of Cumes, to demand the Re-establishment of Talaia,

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and the Confirmation of the Council of Chalcedon. Those Legates communicated with Acatius and Peter Mongus, against the Orders they had receiv'd to the contrary. Felix was very much displeas'd with them for it, and upon their return to Italy, he depos'd them in a Council held in 484, and condemn'd Peter Mongus, and Peter the Fuller, who had been re-establish'd in the See of Antioch in 484. He likewise pronounc'd a Sentence of Excommunication and Deposition against Acatins, but it was not executed; for Acatius continu'd in the Possession of the See of Constantinople. Thus the Patriarchs of Alexandria, Antioch, and Constantinople, continu'd out of Communion with the Bishop of Rome, and with them the Patriarch of Jerusalem, and all the other Bishops of the East. Peter the Fuller died in 486, and was fucceeded by a Man of the same Communion, call'd Palladius: Peter Mongus, after having dissembled for some time, openly declar'd himself against the Council of Chalcedon. Acatius dying in 488, Flavitas, who was ordain'd in his Place, was defirous of being reconcil'd with Felix, and wrote him a Synodical Letter; but he receiv'd no Answer, for he died the same Year. Euphemius, who fucceeded him, wrote to Pope Gelasius; and the Pope answer'd him, but would not unite with him, till he had first condemn'd such as communicated with the Eutychians. There were at that time three Parties in the Eastern Church; some receiv'd the Council of Chalcedon, others condemn'd it, and a third fort kept to Zeno's Decree of Union, without meddling with the Council of Chalcedon. The Emperor Anasiasus approv'd of those who held the Edict of Union, and declar'd against those who either own'd or condemn'd the Council of Chalcedon. Peter Mongus openly anathematiz'd the Council of Chalcedon. Euphronius, Patriarch of Constantinople, had a mind to depose him, but his Death, which happen'd in 490, prevented his Condemnation. Athanasius, who succeeded him, and two other Patriarchs of Alexandria, call'd John, who follow'd him, receiv'd the Emperor Zeno's Decree of Union, were Enemies to the Council of Chalcedon, and retain'd the Name of Peter Mongus in the Dypticks. Euphemius Patriarch of Confiantimople

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nc. und tinople own'd the Council of Chalcedon, and condemn'd Eutychianism, but would not condemn the Memory of Acatius. Anastasius banish'd him in 495, and Macedonius was put in his Place. Flavianus succeeded Palladius in the Patriarchate of Antioch in 496. Both the one and the other were for the Council of Chalcedon, and were depos'd by the Intrigues of Severus, as we shall see in the next Century.

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CHAR. V.

Of the Councils holden in the Fifth Century.

AVING given a History of the General Councils held in the fifth Century, and mention'd feveral Councils which enter'd into the Account of the Contests which arose in that Age; we are now to speak of the Provincial Councils, and the principal Regulations they made.

The Rule establish'd by the Council of Nice, about holding of Provincial Councils, was observ'd in this Century; but the Acts of those Councils are not come down to us. However, the Rules of several of them have been preserv'd. As they were exact in Africa in holding of Councils, not only in every Province, but also in holding Councils of several Provinces, which they call'd General Councils; and as the Bishops of those Councils applied themselves to make Rules to maintain Order and Discipline in the Churches of Africk, (Rules which were every where esteem'd) we have many Canons of those Councils. We have five Canons of a Council held at Mileva in 402. A Council held at Carthage in 405, made several useful Rules; as did that which was held in the same City in 407. There were

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Afr. ib. p. 1043, Conc. Carib. 6. Aug. Ep. 209, al. 261. likewife

likewise other Councils held the following Years at Carthage against the Donatists and Pelagians: Those of 418 and 419 maintain'd, against the Popes Zozimus and Bonisace, the Rights of the Bishops in the Judgments given against the Clergy, and even against Bishops, by the Provincial Councils; and oppos'd the Right of Appeal or Revision, which those Popes pretended to in consequence of the Canons of the Council of Sardica, which they made to pass for the Canons of the Council of Nice.

These Councils are a Proof of the Application of the Bishops of Africa to maintain Ecclesiastical Discipline in their Country. We have the like Examples of Paftoral Vigilance in the other Parts of the Empire. The Bishops of Gaul did not yield in any thing to those of Africa, in their Application in making wife Rules about Discipline. After the Church of Africa, which was oppress'd by the Vandals, was no more in a condition to hold Councils, the Decrees whereof might be useful to the whole Church; God permitted the Church of Gaul to succeed to it, if we may fay so, in that Duty. w In the Year 439 there was a Council held at Riez, which maintain'd the Ecclefiastical Rules touching the Ordination of Bishops, declaring the Ordination of Armentarius to the Bishoprick of Ambrun null, which, had been perform'd by two Bishops, without the Confent of the Bishops of the Province. They only left him the Title of Chorepiscopus, and to prevent a like Disorder for the future, the Council forbid any Bishop to come to a vacant Church, without being invited thither by Letters from the Metropolitan. * Hilarius Bishop of Arles held a Council of sixteen Bishops at Orange in 441, the thirty Canons whereof contain very remarkable Points of Antient Discipline. They import that Priests, in the Bishop's Absence, may confirm Hereticks that return to the Church by Chrism, and Benediction, when they are dangerously ill: That the Bishop shall anoint those with Chrism, at the Sacrament of Confirmation, who were not anointed at Baptism; but

^{*} AA. Conc. t. 5. P. 1284:

that the Repetition of Unction, when it has been perform'd at Baptism, is not necessary; or that, according to some, it is necessary; but the first Reading is the most natural. That Penitents, who are dangeroufly ill, shall receive the Communion without Imposition of Hands, and shall continue in Penance if they recover. That when a Clergyman demands Penance, it shall not be denied him; that fuch as fly for shelter into Churches, shall not be deliver'd up. That a Bishop has no Right to ordain a Clergyman who lives in another Diocete, nor to receive a Person excommunicated by another Bishop. We likewise find several other Rules there about the Administration of the Sacraments to Catechumens, Energumens, and Penitents; others about the Celibacy of Deacons, the Profession of Widows to the Bishop, and the Ordination of Deaconnesses, which is there forbidden. The Council of Vaifon y in 442, that of Arles z held some time after, that of Angers a in 453, the third Council of Arles b in 463, that of Tours c in 461, and that of Rennes held a little after, made fuch like Rules, by which they confirm'd and renew'd feveral important Points of antient Discipline.

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CHAP. VI.

Of Persons illustrious for Piety and Learning, who flourish'd in the fifth Century.

as that which I have been giving a History of, produc'd great Men. I have already mention'd several of them; and shall now give a more particular Account of those who have render'd themselves remarkable by their Works. The Church was never more fruitful in

^{* 16.} p. 1455. * Tom. 4. 1010, * 1020.

great Men than at the beginning of this Century. 'Tis to the Authors of that Time that we are oblig'd for what is most Sublime in our Theology. 'Tis they who have clear'd up all the Mysteries, who have fix'd the most proper Terms to explain them, who have establish'd Principles, drawn Consequences, and rejected the oppofire Errors. 'Tis they who have fet the Christian Morality in the clearest Light, and who maintain'd it with an Elogence equal to that of the greatest Orators, and with lively and ingenious Sentences. The Fathers who flourish'd at that Time have been consider'd in After-Ages, as the Rule and Model which we ought to follow. Those who succeeded them formed themfelves upon them, and drew their Doctrine from that Source.

d The most considerable Authors in the beginning of this Century, are St. John Chrysoftom for the Greeks, St. Jerom and St. Augustin for the Latins. I have already given an Account of the Facts of the Episcopal Life of St. John Chrysoftom; I shall now relate some which regard his private Life and Writings. He was call'd Chryfostom because of his Eloquence. He was from Antioch: His Father's Name was Secundus, and his Mother's. Anthusa. He lost his Father when he was very young; his Mother took care to educate him in Christianity. He studied Rhetorick under Libanius, and Philosophy under Adragathius, both very Famous in their Professions. John design'd at first to come to the Bar; but he soon chang'd his Resolution, and took to the Ecclesiastical State. He left the School of Libanius to study the Holy Scripture, and put himself under the Direction of Diodorus and Carterius, Superiors of the Monks who werein the Suburbs of Antioch. He was afterwards baptiz'd and ordain'd Reader by Meletius. An Assembly of Bishops having cast their Eye upon him to make him a Bishop, he retir'd in 374, and liv'd four Years upon a Mountain with a folitary old Man. He afterwards made choice of a frightful Cave for his Abode. He return'd

Hieron, de Script, Eccl, art. 129, Gennad, de Script, Eccl. 39.

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to Antioch about the Year 380. He was ordain'd Deacon by Meletius. After the Death of Meletius, Flavianus ordain'd him Priest: When he receiv'd that Order. he gave himself wholly to Preaching, and acquir'd so much Reputation, that after the Death of Nectarius, Patriarch of Constantinople, he was elected by common consent to fill that See. The Emperor was oblig'd to make use of his whole Authority to get him out of Antioch, and was forced to carry him away privately. I have already given you an Account of what he did, and what befel him during his Episcopate; and so I have no more to do but to give you an Account of his Works. He made Homilies upon most part of the Old and New Testament, and abundance of Sermons upon divers Points of Doctrine, Morality, upon the Mysteries and Saints. He wrote particular Works against the Jews. Gentiles, and those who found fault with a Monastick. Life; fix Books concerning the Priesthood, Discourses upon Compunction of Heart, upon Providence and Virginity. Some other Moral Pieces, and feveral Letters. We have most of his Works in Greek; but there are in. the Collection of them feveral Homilies which are not his; no more than the Liturgy which is attributed to him.

This Father is one of the most Eloquent Christian Orators; and his Eloquence is so much the more valuable, as it is Natural, without Affectation, without Constraint, and without Obsurity. He teaches the Principal Truths of Christianity with admirable Clearness. He treats largely and with force, the chief Points of Morality; his Instructions are easy, his Descriptions and Narrations agreeable; his Movements fo sweet and infinuating, that one is pleafed with being overcome by them. He applies himself to explain the Text of the Holy Scripture in the literal Sense, without puzzling himself with Allegorical and Mystical Senses, as most of the Preachers did who went before him. After expounding the Text, he commonly enters upon a Point of Morality, which he treats of at large. This is the Method. he observes in his Homilies. If the Reader would know more: more of the Writings of St. Chryfostom, he may consult

Du Pin's Bibl. des Auteurs Eccles.

Come we now to St. Jerom, who was particularly celebrated for his profound Learning. He was born at Stridon, a City situated upon the Confines of Pannonia and Dalmatia. He came into the World in 340. His Father Eusebius took great Care of his Education; and after having had him instructed in the first Rudiments of the Languages in his own Country, he fent him to Rome, where he was Scholar to the famous Donatus, under whom he made wonderful Progress in the Study of Polite Learning. He receiv'd Baptism at Rome, took a Journey into Gaul, returned to Rome, where he collected a fine Library, with defign to pass the rest of his Days in studying. In order to do this with the greater Tranquillity, he retir'd into the East, and after having travel'd, and liv'd some time at Antioch, he confin'd himself in the Solitudes of Syria, which were only inhabited by Monks. He spent four Years there. 'Twas at that time that he learn'd the Elements of Hebrew. He return'd afterwards to Antioch, where he follow'd the Party of Paulinus, according to the Advice of Pope Damasus Paulinus ordain'd him a Priest, but St. Jerom accepted of the Priesthood only on this Condition, That he should not be oblig'd to perform any of the Functions of his Ministry. He soon lest Antioch to go to Bethlehem, where he had his ordinary Abode. He went to Constantinople, where he convers'd with St. Gregory of Nazianzen. 'Coming to Rome under the Pontificate of Damasus, that Pope kept him with himself. After the Death of that Pope, St. Jerom return'd to the East. He pass'd through Antioch, travel'd into Egypt, and return'd to Bethlehem, where the Ladies Paula, Eustochium, and Melania came to visit him. He liv'd some time in that Place in a little Cell, but the number of those who came to embrace the same kind of Life encreasing, Paula built a Church, and four Monasteries there, onefor Men, and three for Women. Then St. Jerom perfeelly enjoying the Repose he had wish'd for, continu'd his Labours, and compos'd most of his Works upon the Scripture. He died very old, in the Year 420. St.

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St. Jerom labour'd very hard in his Solitude, not only in translating and commenting upon the Holy Scriptures, but likewise in opposing the Errors which arose in his Time. He refuted Helvidius, who maintain'd that the Virgin Mary had Children by her Husband Joseph, after the Birth of JESUS CHRIST; Jovinianus, who made the State of married Women to be equal to that of Virgins, and taught that a baptiz'd Christian could not lose Righteousness; that abstaining from certain Meats was needless, and that the Happiness of all the Saints is equal; Vigilantius, Priest of Barcelona, who condemn'd the Worship paid to Relicks and Saints; and the Disciples of Montanus, who advanc'd several Errors. He had a share in the Controversie about the three Hypostases; and took part with Paulinus. He attack'd the Luciferians and Pelagians. But the warmest Controversie which he had, was that against John of Jerusalem and Rufinus, with relation to the Books of Origen. He had likewise some Disputes with St. Augustin.

Tho' St. Jerom had so many Adversaries to deal with, his Polemical Works are not the Principal Part of his Composures. He wrote abundance of Critical Works upon the Scripture, and Commentaries upon the Prophets, the Gospel of St. Matthew, and some of St. Paul's Epistles. He made two Latin Translations of the whole Bible; one according to the Septuagint, and another according to the Hebrew Text, which is that which has been fince receiv'd by the Latin Church. He revis'd the antient Latin Version of the New Testament, and reform'd it upon the Greek Text. He likewise translated into Latin the Chronicle of Eusebius, several of Origen's Homilies, and the Books of Didymus concerning the Holy Ghost.

This Father is without Dispute the most Learned of all the Fathers. He was very well skill'd in the Languages: He had abundance of Polite Learning: He was very much conversant in Ecclesiastical and Prophane History, and very well skill'd in Philosophy. The Greek and Latin Poets, Historians, Orators and Philosophers, were all equally familiar to him: He wrote with abundance of Purity, Vivacity and Agreeableness: He was vehement

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vehement in Controversie, severe in his Morals, and exact in his Criticism.

I shall join with St. Jerom, his Antagonist Rusinus. firnam'd Toranus, or Tyranius, Priest of Aquileia. He embrac'd the Monastick Life, and was baptiz'd in a Monastery about the Year 370. He went from Rome in 372, with Melania, to go into Egypt to visit the Hermits of the Defart of Nitria. He came from Egypt into Palestine, and staid twenty five Years at Jerusalem, in the House of Melania. He read and admir'd Origen's Works, and fet about translating of them. 'Twas this that made him fall out with St. Jerom. However they were reconcil'd before Rufinus lest Palestine to return to Rome: He arriv'd there with Melania in 307. he publish'd the Translation of the first Book of Origen's Apology, which bears the Name of Pamphilus, with a Letter shewing that the Works of Origen had been falsified, and a Translation of the Books of Principles, to which he join'd a Preface which shock'd St. Jerom, who immediately wrote his Apology; in answer to which Rufinus wrote two Books, which he entituled Invectives. So long as Pope Siricius liv'd, Rufinus was in Ouiet; he had even a Letter of Communion from that Pope, with which he retir'd into Aquileia. After the Death of Siricius, Anastatius banish'd Rusinus, and condemn'd him. However Rusinus preserv'd his Rank as a Priest, in the Church of Aquileia, until the Visigoths ravaging Italy in 400, he was oblig'd to retire into Sicily, where he died in the Year 410.

Rusinus publish'd two sorts of Works; Translations of Greek Authors, and Works of his own Composing. He translated the Works of Josephus, the Eccesiastical History of Eusebius, the Recognitions attributed to St. Clement, the Sentences of Sixtus the Pythagorean, Origen's Book of Principles, the first Book of Pamphilus's Apology, the Orations of St. Gregory of Nazianzen, the Ascetick Rules of St. Basil, and some other Treatises of those two Fathers of the Church; the Sentences of Evagrius Bishop of Pontus, and some other Works. The Works of his

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own composing are two Books of Ecclesiastical History, to continue that of Eusebius; two Books of Invectives against St. Jerom; an Apology to Pope Anastatius; the Explanation of the Creed; the Explication of Jacob's Blessings; Commentaries upon the Prophets Hosea, Joel, and Amos; and a Commentary upon the seventy sive first Psalms is likewise attributed to him, but they cannot be his, because we find in them entire Periods taken out of St. Augustin's Commentaries upon the Psalms, and out of the Morals of St. Gregory.

It must be own'd that he was one of the ablest Men of his Age. The Latin Church is oblig'd to him for the Knowledge of the principal Greek Authors, and particularly for the History of the Church. He has been accus'd by several of having been the Author of the Errors of Pelagius; but perhaps the Faults of the Scholar are.

imputed to the Master.

Come we at last to St. Augustin. This Father, so much honour'd in the Western Church, was born at Thagaste, a City of Numidia, under the Reign of Constantius, the thirteenth of November 354. His Father, a Burgess of that City, was call'd Patricius, and his Mother Monica was a Woman of great Virtue. This holy Woman took pains to instruct her Son in the Principles of the Christian Religion: He got himself put in the Rank of the Catechumens, so that falling dangerously ill, he earneftly ask'd for Baptism; but the Violence of the Distemper ceasing, his Baptism was delay'd to another His Father, who was not yet baptiz'd, made him Study at Thagaste, Madaura, and afterwards at Carthage. St. Augustin having read Cicero's Books of Philofophy, began to have a Love for Wisdom. Then he fet about reading the Holy Scripture; but not relishing it, he fuffer'd himself to be seduc'd by the Manicheans. When he was nineteen Years of Age, he return'd to Thagaste, where he taught Grammar, and frequented the Bar. He afterwards taught Rhetorick at Carthage with Applause. He was still engag'd in the Errors of the Mamicheans; but he began to be undeceiv'd by a Conference he had with one Faustus a Manichean, about the Year 383. The Infolence of the Scholars at Carthage made

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made him take a Resolution to go to Rome against his Mother's Will. He had some Scholars there; but knowing they were dishonest enough to go away without paying, he fought to fettle elsewhere. He was chosen to be Professor of Rhetorick at Milan. There he was touch'd by the Sermons of St. Ambrofe. He refolv'd to quit the Sect of the Manicheans. The Conversion of two of his Friends affected him, and the reading of St. Paul's Epiftles finish'd that great Work in the thirty second Year of his Age. When the Vacation was come in 386, he retir'd into the House of Verecundus, where he seriously apply'd himself to find out the Truth, and prepare himself for Baptism, which he receiv'd at Easter in 387. His Mother came to fee him at Milan, and he loft her at Ostia, where he went to embark in order to return to his own Country. He arriv'd in Africa about the end of the Year 388. After having pass'd thro' Carthage, he went to live at Thagaste, where he continu'd three Years in Society with some of his Friends, exercising themselves in Fasting, Prayers, and other pious Works, and applying themselves Day and Night to meditate upon the Law of God. Valerius Bishop of Hippo ordain'd him Priest against his Will, in the beginning of the Year 301. He fettled a Monastery for a Society of Persons who had all Things in common, and renounc'd poffeffing any thing in Property. Valerius, who destin'd St. Augufin to preach in his Place, allow'd him to do it in his Prefence, contrary to the Custom of the Churches in Africa. He explain'd the Creed in a general Council of Africa, that was held in 393. Valerius, fearing that he might be preferr'd to be a Bishop of another Church, would needs have him to be his Coadjutor or Colleague, and caus'd him to be ordain'd Bishop of Hippon by Megalius Bishop of Calame, then Primate of Numidia, in the Year 395. St. Augustin died the twenty eighth of August in 430, aged seventy six, having the missortune to fee his Country invaded by the Vandals, and the City where he was Bishop besieg'd for several Months.

Every body knows that St. Augustin is one of the Fathers that writ most; and one cannot give a particular Account of his Works any better Way, than by fol-

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lowing the Volumes of them, according to the last Edition. They are divided into ten Tomes; the first contains the Works he compos'd before he was a Priest, with the Books of his Retractations and Confessions, which ferve as a Preface to all his Works; for the Confessions contain the principal Circumstances of his Life: and the Retractations are a Review, made by himself. of all his Works. The first Works of that Tome are Philosophical Treatises, viz. Three Books against the Academicks; a Book of the supreme Happiness; a Treatife of Providence, by the Title of Order; the Soliloquies; a Discourse on the Immortality of the Soul; another Treatife upon the Nature and Properties of the Soul; a Treatife of Musick; a Book entituled, The Mafter, written by way of Dialogue between himself and his Son Adeodatus, to shew that it is not Men, but eternal Truth that instructs us: those Works are follow'd by Treatifes which have a greater Affinity with Divinity, viz. Three Books concerning Free-Will; the first written at Rome in 387, and the other two in Africa in 305. Two Books of the Creation, against the Manicheans; a Treatise of the Manners of the Church, and another of the Manners of the Manicheans; an excellent Treatife of the true Religion, which is the last he wrote before his being a Prieft.

The second Tome of St. Augustin's Works contains his Letters, dispos'd in a Chronological Order. Those Letters are an inexhaustible Source of Principles, Rules, Precepts and Maxims upon the Doctrines of Religion and the Discipline of the Church, upon the Morality of

JESUS CHRIST, and the Conduct of Life.

The third Tome comprizes his Discourses upon the Holy Scripture: They have put at the beginning the four Books of the Christian Doctrine, which contain the Rules and Precepts that he thought were necessary to be follow'd in order to understand and explain the Holy Scriptures. This Treatise is follow'd by St. Augustin's Commentaries upon several Books of the Old and New Testament, viz. upon Genesis, and the first seven Books of the Bible, and upon the Book of Job; and a Harmony of the four Evangelists; an Explanation of

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CHRIST'S Sermon on the Mount; Questions upon the Gospels of St. Matthew and St. Luke; Homilies upon the Gospel of St. John, and the Epistle of that Apostle; and an Explication of several difficult Passages of the Epistle to the Romans, with a larger Commentary upon that Epistle, and upon the Epistle to the Galatians.

The Explications of the Pfalms make the fourth Volume. These are Discourses to the People, in which he treats of divers Matters, and not a literal Commentary

upon the Psalms.

The fifth Volume contains his Sermons.

The fixth contains his Dogmatical Works upon feveral Points of Morality or Discipline, viz. Answers to eighty three Questions upon different Points of Doctrine; two Books of Questions directed to Simplicianus; an Answer to eight Questions of Dulcitius, an African Tribune; a Discourse about believing those things which we do not know; an Explication of the Creed; a Treatife of Faith and good Works; a Manual, or Treatife of Faith, Hope, and Charity; the Christian Warfare; an Instruction for those who do not understand Religion; a Treatise of Continence; two Books against Jovian about the Bond of Marriage, followed by his Book of Virginity, with a Book concerning the Advantages of Widowhood; two Books of Adulterous Marriages, in which he handles the Question of Divorce; two Books against Lying; a Discourse upon the Labour of the Monks; a Book about the Predictions of Demons: and a Work about the Care we ought to have of the Dead, in praying and offering Sacrifices for them.

The feventh Tome contains St. Augustin's great Work, of the City of God, divided into twenty two Books; whereof the first ten were wrote to resute those who at that time said the Worship of the Gods was necessary; that the taking of Rome, and the other Missfortunes which happen'd at that time, proceeded only from their abolishing of it, and that That Worship might be useful for another Life. The twelve last contain the History of the Birth, Progress and End of the two Cities, viz. that of God, and that of the World. These Books are very useful and agreeable, by the surprizing Variety of

Matters,

Matters, the great Number of Facts they contain, and the judicious Reflections which St. Augustin makes upon

the Opinions which he relates.

The eighth Tome contains the Writings of St. Augufin against Hereticks, except those which are against the Donatists and Pelagians. The Editor has put at the Beginning the Discourse of all the Heresies, inscrib'd to Quodvultdeus, which contains a compendious History of all the Herefies; it is follow'd by his Discourses against the Jews; then follow his Works against the Manicheans, viz. A Discourse of the Usefulness of Faith, which attacks the Foundation of the Manichean Herefie; his Book of two Souls, which refutes the Error about the two Souls which they admitted in Man; a Conference with Fortunatus upon the Origin of Evil; a Discourse against Adimantus, to reconcile the pretended Contradictions which that Disciple of Manicheus had observ'd between the Old Testament and the New; a Refutation of the Letter of Manicheus, which he entituled, The Epifile of the Foundation; thirty three Books against the Writings of Faustus the Manichean; the Heads of a Dispute which St. Augustin had in 404 with a Manichean call'd Felix: a Treatise of the Nature of Good, against the Manicheans; a Letter to Secundus, containing the Motives he had to quit Manicheism; a Discourse against one who maintain'd, That God had not created the World, nor given the Law, an Author to whom St. Augustin gives the Name of Adversary of the Law and the Prophets; the other Hereticks whom St. Augustin attacks in the Works contained in this Volume, are the Priscillianists and Origenists, upon the Nature of the Soul and the End of the Punishments of the Devils, and the Arians, against whom he wrote fifteen Books of the Trinity.

The ninth Volume of St. Angustin's Works contains the Discourses of that holy Father against the Donatists. 'Tis well known that St. Angustin was the African Bishop who labour'd most to confound and convert them; this he did by his Sermons, Conferences with them, and by his Writings, which he compos'd on purpose to refute them: Among those Writings, the first are the three Books which he wrote against the Epistle of Par-

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menianus, Successor to Donatus in the See of Carthage; they are follow'd by feven Books concerning Baptilm. to prove that Baptism administred by Schismaticks and Hereticks is valid; three Books against the Letter of Petilianus, Bishop of the Donatists at Cirtha; a Grammarian, call'd Cresconius, having undertaken the Defence of Petilianus against St. Augustin's first Discourse, that Father refutes him in three Books; he likewife attacks Petilianus in a distinct Work, upon the Question concerning the Validity of the Baptism of Hereticks. After the Conference at Carthage, he drew up an Abridgment of what had been faid in the three Days Conference; he likewife compos'd a Discourse with the same Design against the Donatists, wherein he makes several Reflexions upon the Carthage Conference, entirely to disabuse the People of that Party; and, in fine, a Discourse address'd to Emeritus, a Donatist Bithop, who had been one of the chief Defenders of the Donatifts, in the Conference of Carthage, with whom St. Augustin had a particular Conference in 408. He likewise resuted, at the same time, the Letters which Gaudentius a Donatist Bishop wrote to him for the Defence of his Party; and reply'd to a Treatife which that Bishop wrote against his Answer.

The tenth Volume of St. Augustin's Works contains his Writings against the Pelagians, whose principal Adverfary he was. The three Books of Merits, and Remission of Sin, wherein he treats of the Baptism of Infants, written in 422, are his first Works against them; for he had not till then attack'd the Pelazians but in his Sermons or Conferences, as he observes himself in the Review of his Works In that Work he fettles the Necessity of Infant-Baptism for the Remission of Original Sin, and that of the Grace of JESUS CHRIST, in order to be righteous. Count Marcellinus receiving these three Books from St. Augustin, had some Scruple at his faying, That by the Assistance of Grace, Man could live without Sin, altho' no body in this World had arriv'd at that Perfection. St. Augustin, in his Answer to him upon that Question, attacks those who dar'd to advance, That we might fulfill the Commandments, and be just and virtuous, without the Assistance of the Grace

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of JESUS CHRIST. This Book is entitled, Of the Spirit and the Letter; it was written in 413. Next Year two Religious, Timasius and James, having been undeceiv'd by St. Augustin, as to the Errors of Pelagius, sent him one of Pelagius's Books, in which that Author defended the Power of Nature, in Prejudice to the Grace of JESUS CHRIST. St. Augustin presently set Pen to Paper to refute it, and upon that Occasion compos'd a Book concerning Nature and Grace. After the Council of Diospolis, St. Augustin made a Discourse, entitled. The Acts of Pelagius, in which he relates in what manner things went in that Council, and how Pelagius had deceiv'd the Bishops, in professing a Doctrine which he had attack'd in his Writings. St. Augustin likewise difcover'd the Disguises of Pelagius and Celestius, in his Treatise of the Grace of JESUS CHRIST, and in that of Original Sin. He maintains against Celestius, in his Treatise of the Perfection of Righteousness, That no Man was ever so perfect, as to pass his whole Life without finning. In 418 he compos'd his Discourse of Marriage and Concupiscence, in Answer to that Objection of the Pelagians, If Concupiscence is the Effect of Sin. and. If Children are born in Sin, how can we approve of Marriage, which is the Source and Effect of Sin? St. Augustin maintains, That tho' Concupiscence be a Fault, and a Consequence of Original Sin, yet we ought to approve of Conjugal Chaffity, which makes a good use of a bad thing. Julian, Bishop of Eclana, wrote four Books against that Work of St. Augustin's: St. Augustin reply'd to him in fix Books. Before he had written them, Pope Boniface fent him two Pelagian Letters, the one by Julian, and the other by eighteen Pelagian Bishops. To refute them, St. Augustin immediately wrote four Books, which he fent to Pope Boniface. The Opinions of St Augustin being misunderstood, rais'd a Dispute in the Monastery of Adrumetum, in 427; some were afraid left in defending Grace, they should be oblig'd to deny Free-Will. To answer those Difficulties, St. Augustin compos'd a Treatife of Grace and Free-Will; wherein he shews that Grace is not given but according to Merit. The reading of that Book did not yet ... viettle

fettle Peace amongst the Monks; for some starting this Objection, If we cannot do good without the Grace of God, and cannot merit that Grace, no body ought to be either rebuked or corrected. St. Augustin, in order to folve this Difficulty, compos'd his Book of Correction and Grace. Hilarius and Prosper having wrote to St. Augustin, that several Catholicks in Gaul thought he had carry'd his Principles too far, he wrote his Book of the Predestination of Saints, and that concerning the Gift of Perseverance; where he proves against the Semi-Pelagians. That the Beginning of Faith and Good-Will is a Gift of God, and that so our Predestination or Vocation, and our Perseverance do not depend upon our Merits, but upon the Grace of God. The last Effort of St. Augustin against the Pelagians, fell upon Julian his old Adversary; who, to maintain the Quarrel he had begun, wrote eight Books against St. Augustin's second Book upon Marriage and Concupiscence. St. Augustin refutes fix of them. To the Books against the Pelagians, are join'd four Treatifes about the Origin of the Soul, in which he refutes Vincentius, a Priest of Mauritania Casariensis, who maintain'd that Children might be fav'd without Baptism; That they were fav'd or damn'd upon account of the Good or Evil they would have done if they had liv'd. There St. Augustin treats of the Origin of Souls, and thinks it is not certain that Souls are created the Moment they are put into the Body. These are all the Works of St. Augustin contain'd in those ten Volumes. are at the end of each Volume several spurious Works, or Works which falfly bear St. Augustin's Name. do not speak of the eleventh, which contains his Life, nor of the Tables of his Works.

The Romish Church has always had a fingular Veneration for this Father. She has confider'd him as the Doctor of Grace. The Councils and Popes have made use of his Terms to form their Decisions. He had a great deal more Wit than Learning; for he did not understand the Languages, and had not read the Ancients much; but he fettled grand Principles, from which he drew a great many Consequences, and form'd just and coherent Systems. He fram'd, if we may speak so, the

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Body of Divinity of the Latin Fathers who follow'd him; who not only drew from his Lessons the Principles which they made use of, but often wholly copy'd him. In fine, when Peter Lombard made an Abridgment of Theology in the twelfth Century, he scarce did any thing but collect Passages from St. Augustin. And altho' St. Thomas and the other Scholiasticks took a different Method, yet for the most part they sluck close to the Principles of St. Augustin, upon which they built

their Theological Opinions.

After having enlarg'd upon the three principal Fathers of the fifth Century, I shall add a few Words concerning the other Authors of that Age. At the Beginning of this Century there was one Evagrius, born near the Euxine Sea, a Disciple of the Macarii, who went to fee Melania at Constantinople, about the Year 379, and retir'd into the Monastery of Nicria, where he ended his Days about the Year 406. He wrote several Practical Books, of which we have nothing but the Fragments. The Hermit Mark, who wrote three Books of the spiritual Life. Prudentius, famous for his Christian Poems, probably liv'd to the Beginning of this Century. Antiochus Bishop of Ptolemais in Phænicia, and Severiamus Bishop of the City of Gabala in Coologyria, acquir'd at Constantinople by their Sermons a Reputation, which gave some Jealousie even to St. Chrysoftom. We have some Sermons of the latter among St. Chry fostom's Works. Asterus, Bishop of Amasea, a City of Pontus, likewise preach'd about the same time with the like Success; we have some of his Sermons that are both useful and eloquent. We have only one Discourse of Chromatius, Bithop of Aquileia, one of the most esteemed Eastern Bishops. Gaudentius, elected Bishop of Brescia about the End of the fourth Century, has left us some Sermons that are not without Beauty. We have some Paschal and Canonical Letters of Theophilus, Patriarch of Alex-His Discourse against the Anthropomorphites is loft. The learned Theodorus, Bishop of Mopsuestes, fill'd the World with Commentaries and controversial DifE

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courses against the Hereticks; but the Condemnation of his Memory and Works has occasion'd their being loft. Palladius, ordain'd Bishop of Helenopolis in 401, Rufinus's Friend, Origen's Defender, and Protector of St. Chrysostom's Cause, wrote in 421, a History of the Life, Actions, Miracles, and Discourses of the holiest Monks of the East, which he entitled, The Lausiack History. We doubt whether he be the fame Palladins who wrote the Life of St. Chryfostom. Sulpitius Severus, Priest of Agen, illustrious for the Nobility of his Extraction, the Beauty of his Wit, and the Sanctity of his Life, flourished at the same time with St. Jerom and Rusinus. He was Disciple to St. Martin, whose Life he has written. He wrote an Abridgment of the History of the Jews, and of the Church, to the Year 400, and some Letters. His Works are wrote with abundance of Purity and Politeness. He had the Art to join Perspicuity with Brevity. St. Paulinus, Bishop of Nola, descended of an illustrious Family of Roman Senators of that Name, was esteem'd for his agreeable Letters and Poems. He was born at Bourdeaux in 353. He was not baptiz'd till 389; and afterwards retired into Spain with his Wife Therafia, where he embraced a voluntary Poverty, felling his Goods by little and little to distribute the Price of them to the Poor. The People of Barcelona forc'd him to be a Priest against his Will, in 393. Next Year he left Spain to come to Italy. After having pass'd through Milan and Rome, he retir'd near Nola, into a Country House, where he spent fixteen Years in the Exercises of a Monastick Life. He was ordain'd Bishop of Nola in 409, and after having fuffer'd the Incursions of the Goths, who took the City of Nola, he enjoy'd his Bishoprick peaceably to 431. The Letters of St. Paulinus are written with abundance of Art and Elegance; they are full of Passages of Scripture, according to the Advice which St. Jerom gave him. He was valued and esteemed by all the great Men of his Time. Paulus Orofins a Spanish Priest of the City of Tarragona, Disciple to St. Augustin, undertook, at the Request of that holy Bishop, to write a History of the most remarkable Events from JESUS CHRIST to his own Time, to shew that the taking of Rome by Ala-M 3 rick.

rick, and the other Misfortunes which befell the Roman Empire, did not proceed from neglecting the Worship of the Gods, as the Pagans gave out. In the Year 415 St. Augustin deputed him to go to St. Jerom, who was in Palestine, to ask his Opinion about the Origin of the Soul. He likewise wrote an Apology about Free-Will against Pelagius. His Style is forced, but his Diction is pretty pure. Synefius was amongst the Greek Authors of that Time, what St. Paulinus was amongst the Latins. He was originally of the City of Cyrene, a Platonick Philosopher, and Scholar to the famous Hypatia, who was killed in Alexandria in a popular Sedition. After having spent part of his Life in the Affairs of the World, he was converted, and made Bishop of Ptolemais in 410. He was very unwilling to accept of that Charge, which appear'd to him to be contrary to the Philosophical Life which he had embraced. He could not think of parting from his Wife, nor was he yet fully perfuaded of the Doctrines of the Christian Religion. He believed that the Soul was created before the Body. He could not conceive that the World should have an End, nor did he believe the Resurrection of the Dead. He made use of those Reasons in order to prevent his being ordain'd a Bishop. However they overlook'd those Excufes or Pretences which he alledg'd, and if he really had those Opinions, he chang'd them very soon. His Philosophical Treatises have no great Relation to Ecclesiastical History; but several of his Letters are wholly upon Ecclesiastical Affairs. The Style of Synesius, in the Opinion of Photius, is great and Sublime, but somewhat Poetical; he excels particularly in Narrations and Descriptions. He was a Philosopher, an Orator, and a Christian; and perfectly join'd those three Characters. St. Isidore the Monk, Bishop of Pelusium or Damietta, a City of Egypt at the Mouth of the Nile, was also esteemed not only for his austere Life and his Piety, but likewife for the great Number of Letters he wrote upon Passages of the Holy Scripture, upon the Doctrine and Discipline of the Church, upon Morality, a Monastick Life, Devotion, and upon several other Subjects. We have yet above two thousand of them, all written in a Laconick

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Laconick Style, with abundance of Wit and Agreeableness. They are full of learned Explications of the most difficult Passages of the Holy Scripture, and most judicious Reflexions upon the principal Mysteries of Religion. curious Remarks upon the Discipline of the Church, excellent moral Maxims, Advices, and Instructions very useful for the Conduct of a Spiritual Life. John Cassianus was one of the greatest Masters of the Monastick Life in the West. He is thought to have been of Scythia; he retired into the Monastery of Bethleem, and being willing to perfect himself in the Monastick Life, he vifited the Monasteries of Egypt and Thebais with his Companions. After having spent seven Years in those Parts, they return'd to their own Monastery, and from thence retired into the Defarts of Scythia. They were oblig'd to remove from thence, because of the Quarrels which the Monks of that Country had with Theophilus. Cassianus and Germanius flying to Constantinople, were employed to carry Letters to Rome from the Clergy of that City to the Pope, upon the Violences exercised against St. Chrysoftom. Cassianus continued in the West, and spent the last Years of his Life at Marseille, where he founded two Monasteries, one for Men, another for young Women. He died under the Empire of Theodofins and Valentinianus about the Year 440. He wrote twelve Books of Institutions or Instructions for the Monks; twenty four Spiritual Conferences, and a Discourse upon the Incarnation against Nestorius. St. Nilus, Disciple to St. Chryfostom, retiring from the World after having been Governor of Constantinople, to lead a solitary Life in the Wilderness of Sinai, also compos'd several practical Books, very much esteem'd. He died about the Year 451. St. Cyril of Alexandria, whose History I have already given you, wrote several dogmatical Works, and Commentaries upon the Books of the Holy Scripture. Mercator, an Author whose Works have not been known till of late, wrote Books full of Learning against the Pelagians and Nestorians. Socrates and Sozomen have continued the Ecclefiastical History of Eusebius to the Year 440. Theodoretus, Bishop of Cyre, is valued not only for his History, but likewise for his Commentaries upon the M.4.

Holy Scripture, in which he has followed and abridged St. Chryfostom; and for the divers confiderable Discourfes he has left us. Nor is St. Leo less valuable for his Letters and Sermons. Vincentius, a Monk of Lerins, acquired an univerfal Reputation by his little Memorial against Hereticks, in which he lays down infallible Rules and convincing Principles to diftinguish Error from Truth. St. Eucherius, Bishop of Lyons, has succeeded very well for his Spirituality in his Books of Solitude and Contempt of the World. His other Works are not very beautiful. The Sermons of St. Peter Chryfologus, Bishop of Ravenna, are agreeable and ufeful. Those of Maximas of Turin, and Valerianus of Cymele, come not near them. St. Prosper, altho' a simple Laick of Aquitain, acquired a great deal of Reputation, by undertaking to defend the Doctrine of St. Augustin by his Writings. He first wrote a Letter to Rusinus, against those who blam'd the Doctrine of St. Augustin, and maintain'd that Men merited Grace. He refuted the Objections of Vincentius, who is perhaps the Monk of Lerins, against the Doctrine of St. Augustin. He answered the Priests of Genoa, or rather Geneva, who had cull'd Paffages out of St. Augustin; he wrote against the Conferences of Castianus, and at last put the Questions about Grace into Verse in the beautiful Poem of the Ingrate. He likewife compos'd some Works, as Sentences, Epigrams, and Commentaries upon fifty Pfalms, in which he makes use of the Thoughts and Expressions of St. Augustin. We are not fure that he is the Author of the Calling of the Gentiles, and of the Epistle to Demetriades, which go under his Name. Julianus Pomerius is Author of the Contemplative Life. They doubt whether the Chronicles which go under the Name of Prosper, and which end in the Year 446, be Prosper's, or some other Author's. St. Basil Bishop of Seleucia, who assisted at the Council of Chalcedon, has left us forty very eloquent Homilies. Salvianus Priest of Marseille reviv'd in this Age the purity of Lactantius's Style, in his excellent Treatife of Providence, and in his four Books of Alms, addressed to the Catholick Church. Arnobius the younger, Author of a Commentary upon the Psalms, likewise wrote pretty

pretty well; but his Style is not so elegant by a great deal. Claudianus Mamertus, Brother to St. Mamertus Bishop of Vienna, has handled the Questions concerning the Nature of the Soul, like a Philosopher; but with all the Perspicuity and Agreeableness imaginable. The Letters and Poems of his Friend Sidonius Apollinaris, (who was made Bithop of Clermont in 472, and died in 487,) are Master-Pieces in their kind. Faustus Bishop of Riez compos'd feveral Books very much esteemed, about the end of the fifty Century. It was he who wrote a Letter against the Priest Lucidus, who advanced too hard Propositions upon Predestination and Grace; he made him retract them in a Council held at Arlss in 475, and who wrote two Books concerning Grace and Free-Will, in which attacking those who were called Predestinarians, he approved the Sentiments of the Priests of Marseille. He likewise resuted the Error of Nestorius in his Letter to Gratus. And last of all, he wrote a Treatise upon two Questions, viz. one concerning the Generation of the Word, and the other concerning the Nature of the Soul, which he thinks is Corporeal. This Opinion is refuted by Claudianus Mamertus. The Questions which relate to the Nature of the Soul were also handled by Julius Pomerius. I shall end what I have to tell you of the Authors of the fifth Century, with Gennadius Priest of Marseille, who made a Catalogue of the Authors who preceded him; where you will find many that I have not mentioned, because I was not willing to mention any that were not very confiderable. Gennadius ends his Work with a Lift of his own Books. We have his Book of Ecclefiastical Doctrines, falsly attributed to St. Augustin.

These are all the considerable Authors, who wrote in the fifth Century. I said before, that I omitted several whose Works are not come down to us, and who are not of great Consequence. I shall only add two Greeks, who wrote towards the end of this Century, viz Gelasus of Cyzicum, who has made a scurvy Compilation drawn from several Histories, in order to compose a History of the Council of Nice; and the Author of the Books of the Divine Names, and the Celestial and Ec-

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clefiastical Hierarchy, which bear the Name of St. Dionysius the Areopagite, though they were not written till about the end of the fifth Century, and were quoted only for the first time in the Conference which the Severians had with the Catholicks at Conference in 533.



CHAP. VII.

An Abridgment of the Doctrine, Discipline and Morality of the fifth Century.

7E propos'd at finishing the History of each Century, to make an Abridgment of the Doctrine. Discipline and Morality of that Century. But this does not feem very necessary in respect of the fifth Century, because one may judge of it by what I have said of the fourth; for there was but little Difference betwixt the one and the other in that Matter. I shall only make fome Remarks upon what was peculiar to the fifth. In that Age they declared for Doctrines of Faith, Original. Sin, the Necessity of Baptism and Grace in order to Sal-They perfectly clear'd up that which concerns the Mystery of the Incarnation; they settled the manner in which we ought to speak, and the Terms that ought to be made use of, to express the Union of the Divine Nature with the Human Nature in the Person of JESUS CHRIST, without Mixture or Confusion. The Distinction of the two Natures, and the Unity of the Person of JESUS CHRIST being established, they soncluded. That we might attribute to the Person the Properties of both Natures, not only by faying that JESUS CHRIST is God, Immortal, Impassible, JEsus Christ was born, died and suffered, but also that a God is born, Mary is the Mother of a God, a God fuffered and died upon the Cross, altho' we cannot attribute to the Divinity the Properties of the Humanity, nor to the Humanity those of the Divinity: nor

nor fay without Error, That the Divinity was born, fuffer'd, and died, nor that the Humanity is immortal, eternal, and impassible. In that Age they wore out the Notions about the Reign of JESUS CHRIST upon Earth a thousand Years; nor did they affirm that the last Judgment was so near. They acknowledg'd that righteous Souls shall receive their Reward, and those of the wicked were fent into Punishment immediately after-Death. The Question about the Origin of Souls, viz. If God created them, or if they are produc'd by the: the Souls of the Parents, was yet look'd upon as a Problem by St. Augustin. However the Greek Fathers, and, about the end of the Century, the Latin embrac'd the Opinion of the Creation of Souls when they are united to the Body. As to other Points of Doctrine upon which no Dispute was rais'd, they fluck to the ancient Doctrine, which they clear'd up and explain'd more distinctly than in the preceding Ages.

Nothing was chang'd that was in Use in the fourth Century, either as to the Polity or Government of the Church, the Administration of the Sacraments, Rules touching Penance, Morals, or Conduct. The Monaflick State spread more, both in the East and West, than it had done before; the Number of Virgins who confecrated themselves to God, was greater than formerly. The Worship of Martyrs and their Relicks was more: folemn. The Office of the Church was celebrated with more Splendor and Magnificence. The Wealth of Churches was encreas'd; and they began to make Laws to hinder the diffipating and alienating of it. They made abundance of Rules about Clergymen's Lives, Ordinations, Simony, Usury, and several other Points of Discipline. The Worship of Saints was much heighten'd! in this Century. They kept their Feasts with more Solemnity; they discover'd many of their Relicks; and there was a great Concourse from all Parts to visit them. As to the Feafts of our Lord, and the Virgin, the Num-

ber of them was not encreas'd.



THE

HISTORY

OF THE

Sixth CENTURY.

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CHAP. I.

The State of the Church in the Sixth Gentury.

E are now come to the Sixth Century. This was then the State of Christianity in the several Parts of the World. The Eastern Church would have enjoy'd Peace under the Christistian Emperors, if they had not been disturbed with Controversies, which the Emperors themselves somented, and brought to a great height. The Church of Rome was divided by Schisms in the beginning of this Century. Those of Africa continued to suffer Persecution un-

Procop. hift. Vandal, 1, 3,

der the Reign of Thrasamond, who banish'd the Orthodox Bishops into Sardinia, and shut the Churches against the Catholicks. Hilderick his Successor laid this Tempest: recall'd the Exil'd, and allow'd them to ordain a Bishop at Carthage. And at length Belifarius having overcome the Vandals, and taken Carthage in 534, re-establish'd the Catholick Bishops and Churches in Africa, and banish'd the Arians.

b The other Parts of the Western Empire were then under the Dominion of three, Barbarians, Hereticks. and Pagans. Theodorus, King of the Goths, was Mafter of Italy; and tho' he was an Arian, yet let the Catholicks live in Quiet. Gaul was divided betwixt the Burgundians and French. The Burgundians were Arians. Avitus, Bishop of Vienna, persuaded King Gondebaud in vain of the Falsity of the Doctrine of the Arians, in a Conference he had in Presence of that Prince: His Subjects fluck to their antient Error. The French were more happy; for most of that Nation follow'd the Example of their King Clovis, who had embrac'd Christianity, and was baptized in 496. The Power of the Burgundians having been destroy'd in 524, the Catholick Religion slourish'd through all France under the Kings of the first Race.

After this general Account of the State of the Church at the beginning of the fixth Century, we are to descend to Particulars; which we shall do, by beginning with

the Schism of the Church of Rome.

b Greg. Turon. hift. Franc. 1. 2.

^{16.} n. 33, & 34. & int. aft. Conc. Lab, t. 4. P. 1318.

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CHAP. II.

The Schism of the Church of Rome, betwixt Laurentius and Symmachus.

OPE d Anastasius dying in the End of the Year 408. there was great Intriguing in the Church of Rome between Laurentius and Symmachus, who both pretended to be rais'd to the See of Rome. Symmachus, who was Deacon, was elected by the greatest Number, and ordain'd; but Festus, a Senator of Rome, who had promis'd to the Emperor Anastasius to make the Bishop of Rome fign the Decree of Union, caus'd Laurentius to be elected and ordain'd. Both Parties went to wait on King Theodorick at Ravenna, who determin'd that he should continue Bishop of Rome who should be found to have been elected first, and had the greatest Number of Symmachus was found to have both those Advantages above Laurentius, and so was confirm'd in the Holy See; and held a Council in 499, in which he made Rules to prevent fuch intriguing for the future. But those who had oppos'd the Ordination of Symmachus, seeing him in the See against their Will, made all Efforts to have him remov'd: They laid feveral Crimes to his Charge, rais'd a Part of the People and Senate against him, and desir'd a Visitor of Theodorick. He nam'd Peter Bishop of Altino, who divested Symmachus of the Administration of his Diocese, and of the Goods of his Church. This Conduct rais'd great Troubles in Rome: In order to appeale which, Theodorick call'd a Council in 501, to which he call'd the Bishops of Emilia, Liguria, and Venice. Those Bishops, as they pass'd through Ravenna, spoke to Theodorick in Favour of Sym-

⁴ AS. Conc. Rom. 3; Ep. Theoder. int. ad. Lab. t, 4, Conc. p. 1328.

^{· 16.} P. 1832.

machus; and coming to Rome, without entering upon the Examination of the Accusation against Symmachus. declar'd him absolv'd before Men. They so far prevail'd by their Solicitations, that the King was content with this Judgment; and the People and Senate of Rome, who were extremely irritated against Symmachus. were appeas'd, and own'd him. However there still remain'd some Malecontents, who publish'd a Libel against that Synod. f Ennodius Bishop of Pavia wrote and Answer to it, which was approv'd in a Council held at Rome in 503, where the Judgment of the former Council was confirm'd. The Calumnies invented against Symmachus reach'd as far as the East. The Emperor Anastassus, who was excommunicated from the Church of Rome, reproach'd him with them, and Symmachus wrote an Apology in his own Justification. Symmachus continued, in spite of his Enemies, in peaceable Possession of the Holy See to 514, when he died.

CHAP. III.

The Differences between the Eastern and Western Bishops at the beginning of this Century.

very violent Contests, which lasted long. The Patriarchs of Antioch and Constantinople (Flavianus and Macedonius) return'd to the wholesome Doctrine, and defended the Council of Chalcedon. But an Egyptian. Monk, call'd Severus, an Adversary of that Council, got those two Patriarchs depos'd by the Authority of the Emperor Anastasius, and found means to possess himself of the See of Antioch. 'Twas he that was Author of the Sect of the Severians. He wrote a Synodical Let-

Liberat. Brev. c. 19.

Enned. Ticin. libel. Apolog. pro 4. Syn. Rem. p. 1340. 8. 4. Conc.

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ter to all the Eastern Bishops, in which he anathematiz'd the Council of Chalcedon. This Letter was not receiv'd in Palestine, and several Bishops of the Patriarchate of Antioch rejected it, and would not own Severus for a lawful Bishop. The Emperor Anastasius dying in 418, Justin, who succeeded him, gave Orders to Ireneus to arrest Severus, and cut out his Tongue; but he escap'd to Alexandria. Paul, a Catholick Bishop, was put in his Place. Timothy, whom Severus had caus'd to be ordain'd Bishop of Constantinople, was likewise banish'd, and John II. was put in his Room. This last held a Council at Constantinople, which own'd the Council of Chalcedon, and condemnid Severus. As for the Patriarchs of Alexandria, first Dioscorus, and then Timothy, they continued in the Errors of Dioscorus, and condemn'd the Council of Chalcedon.

Tho' the Patriarchs of Antioch and Constantinople acknowledg'd the Council of Chalcedon, they were not yet united in Communion with the Church of Rome h; because the Bishops of Rome would not allow them to put the Names of Acatius and his Successors into the Diptycks; but a Re-union was made under the Pontificate of Hormisdas. This Pope succeeded Symmachus in. 514. In 515 Vitalianus, General of the Cavalry, rebell'd against the Emperor Anastasius, and came with an Army to Constantinople, under colour of protecting the Catho-The Emperor was forc'd to make Peace with him, on Condition of calling a Council to regulate the Affairs of the Church with Advice of the Bishop of i Anastasius wrote of it to Hormisdas, who sent Legates into the East. Anastasius assur'd them he own'd the Council of Chalcedon, and the Letter of St. Leo. The only Difficulty which hinder'd the Union, was what related to the Memorial of Acatius. This was what hinder'd the Conclusion of the Union under Anastasius, who always favour'd the Adversaries of the Council of Chalcedon in his Heart. The Emperor Justin, who succeeded to Anastasius, made his Elevation known to Pope

h Vid. Felicis Pap. III. Gel. & Anastas. II. Ep. ad clerum & plebem CP. Hormisch. & Anastas. Ep. t. 4. Conc. Hormischas.

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Hormisdas very soon. The Pope made him a very genteel Answer, telling him he did not doubt but Peace should be establish'd under his Reign. k The Emperor labour'd at it immediately, and wrote to the Pope, That the Bishop of Constantinople, and the other Bishops, earnestly wish'd to have Union with the West, and was of Opinion that he would do well to fend Deputies into the East. John Bishop of Constantinople sent at the same time a Confession of Faith to Hormisdas, in which he acknowledg'd the Council of Chalcedon. The Pope prais'd their Zeal for Peace, but would not hearken to it, unless the Name of Acatius was raz'd out of the Diptycks. He fent Deputies into the East again in 519, with Power to conclude the Re-union. John of Constantinople condemn'd the Memorial of Acatius. I Paul of Antioch and the Bishops of the East did the same; and so Communion was restor'd betwixt the Eastern and Western Churches. John of Constantinople dying in 520, Epiphanius, who was ordain'd in his Place, affur'd Hormisdas, that he was in perfect Agreement with the Church of

There still remain'd a Dispute upon this Question, viz. Whether we may or ought to fay, That one of the Trinity fuffer'd. m This Proposition was advanc'd by Proclus of Constantinople, in a Letter to the Armenians, quoted in the Council of Chalcedon. Peter the Fuller, an Eutychian, added it to the Trifagio. The Emperor Zeno inserted it in the Enoticon. Anastasius, and the Enemies of the Council of Chalcedon, confecrated it, which made the Catholicks suspect it. At the Time that the Legates of Pope Hormisdas were treating of Re-union, the Monks of Scythia accus'd Paternus, Bishop of Toma, because he rejected that Proposition. The Pope's Legates did not think it convenient to approve it. " Upon this Account the Monks of Scythia separated from their Communion, went to Rome, and presented a Petition to the Pope. The Pope put off the Decision of

^{*} Hormisd. & Just. Ep. ibid. Ep. sive Libell. Johann. Const.

t. 4. Conc. p. 1486.

Dissert. de Noris.

Hormisd.

Ep. 63, &c. t. 4. Conc.

that Question till the Return of his Legates. The Monks were impatient, and lest Rome. • The Pope being offended at their Departure, wrote a Letter against them; and tho' Justinian made Interest for those Monks, yet Hormisdas persisted in his Opinion, that nothing ought to be added to the Determinations of Councils, and that none should be obliged to maintain that Proposition, That

one of the Trinity had suffer'd.

P The Adversaries of the Council of Chalcedon were divided into two Parties upon the Question of the Corruptibility or Incorruptibility of the Body of Jesus Christ. Severus believ'd that the Body of Jesus Christ was corruptible. Julian of Halicarnassus believ'd on the contrary, that it was not subject to Corruption. From this Difference betwint the two Parties, the one were call'd Carrupticola, and the other Phantasiass. Timothy of Alexandria was of the Opinion of Severus; and one Themissius a Deacon was Head of the

contrary Party. Those last were called Acephali.

9 The Union between the Churches of the East and West was not interrupted by the Death of Hormisdas. He was fucceeded in 523 by John Catelin, who was fent to Canstantinaple by Theoderick King of Italy, to obtain of the Emperor Justin the Revocation of the Edict which he made, importing, that the Churches of the Arians should be given to the Catholicks. Some Authors write, That he obtain'd the Revocation of that Edict, upon the Menaces which Theodorick made of treating the Catholicks in Italy after the same manner: Others believe on the contrary, that he advis'd Justin not to grant what he demanded in the Name of King Theodorick. We have a Letter under his Name, in which he is made to order the Bishops of Italy to consecrate the Churches of the Arians for the Use of the Catholicks, as they did in the East; but this is a spurious Piece. However 'tis likely that the Embassy of John and his Colleagues had not the Success that Theodorick expected

1 Johan. Pap. 1. Ep. 2.

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⁹ Id. Ep. 78. P Liberat. Brev. c. 19.

⁹ Int. aff. Conc. tom. 4. p. 1600. Vir. Pentif. in Johan. I.

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from it; s for when they were return'd, that King caus'd them to be feiz'd at Ravenna, where John died on the twenty seventh of March 526. Felix IV. succeeded him, and govern'd the Church of Rome to the second of October 529, which was the Day of his Death. Boniface II. was elected the next Day; but part of the Clergy declar'd for Dioscorus. This Division did not last long; for Dioscorus dying on the twelsth of November, Boniface oblig'd his Party to unite with him, and engag'd the Bishops and Clergy to elect and ordain Vigilius the Deacon in his Place after his Death.

This was the State which the Eastern Churches were then in. "Justinian, whom Justin, his Uncle (who died foon after) had affociated in the Empire in 527, was much inclin'd to maintain the Council of Chalcedon; but the Empress Theodora was of that Party, that maintain'd that the Body of Jesus Christ was incorruptible. In order to support this after the Death of Epiphanius, she sent for Anthimius from Trebizond, put him in the See of Constantinople, and caus'd Theodosius to be ordain'd at Alexandria; but the People of Alexandria oppos'd this Ordination, and elected Gaianus, who was authoriz'd by the Party that maintain'd that the Body of Jesus Christ was corruptible.

Justinian being willing to maintain the Doctrine of the Council of Chalcedon, caus'd a Conference to be held at Constantinople in 533, between the Catholick and the Severian Bishops. w The two first Disputes were made in the Presence of Strategius, whom he nam'd Commissary, and the last in his own Presence. This Conference had not the Success he wish'd, and did not make the Severians forsake their Error. The Question, Whether one of the Trinity suffer'd, still agitated Mens Minds. * The Monks of Seythia held the Affirmative, and the Monks of Constantinople the Negative. * Justinian, who savour'd the Affirmative, wrote about it to

s Int. ad. Conc. tom. 4. p. 1650. 1b. p. 1682.

[&]quot; Zonar. Annal. t. 3. " Collat. Catholic. cum Severian. int. aff. Conc. t. 4. p. 1774. " Liberar. Brev. c. 20. Y Conc. Rom. sub Johan. Pap. 11.

John II, who fucceeded Boniface in the See of Rome in 532. That Pope yielded to the Solicitations of Justinian, and set forth a Decree, in which he decided in favour of the Monks of Scythia, that we ought to fay that one of the Trinity had fuffer'd, because Jesus CHRIST, one of the Persons of the Trinity, suffer'd in his Flesh. Justinian having receiv'd this Decision, publish'd it at Constantinople. Some time after, John I!. died, and Agapetus succeeded him. Justinian, who kept extreamly fair with the Holy See, wrote to him, and fent his Letter by the Priest Heraclius. 2 Agapetus made him an Answer, and sent Legates into the East. was forc'd even to come there in Person very quickly; for Belisarius, General of Justinian's Army, making great Progresses in the Territories of Theodatus King of Italy, that Prince set Agapetus at the head of the Embassie which he fent to Constantinople, to ask a Cessation of Arms. a Agapetus could not prevail upon Justinian to stop the Course of his Victories. Anthimius was just rais'd to the See of Constantinople, when Agapetus arriv'd in that City. Agapetus, understanding he was a Disciple of Severus, would not communicate with him, and declar'd that he ought to return to his Bishoprick of Trebizond. Anthimius refusing to do that, Agapetus declar'd him a Heretick, and unworthy of the Priesthood. put Mennas in his Place; this was done with the Emperor's Consent, who understanding that Anthimius was not Orthodox, abandon'd him, and chose Mennas himfelf. b When this was done, Agapetus prepar'd to depart, resolving to leave the Deacon Pelagius at Constantinople; but God dispos'd otherwise of him, for he died at Constantinople in the end of the Year 534.

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² Agapeti & Just. Ep. t. 4. Conc.

Liberat. in brev. c. 21.

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CHAP. IV.

The Council of Constantinople under Mennas. The Bishops of the great Sees to 540.

HE Deposing of Anthimius, and Ordination of Mennas, had confiderable Confequences. c The latter, to appeale the Troubles which the Party of Anthimius rais'd, held a Council d at Constantinople in 536, confifting of fifty five Bishops, at which affifted the Deputies of the Patriarchs of Antioch, Jerusalem, and the Bishops of Casarea, Ancyra and Corinth. This Council was held upon a Petition presented to the Emperor against Anthimius, by the Monks of Constantinople, Antioch and Jerusalem. It was sent by the Emperor to the This Petition, and the Pieces making out the Accusation, were read in the first Meeting of the Council held the fecond of May; and it was order'd that Anthimius should be summon'd to it. The Deputies nam'd by the Council to make this Summons not being able to find him, made their Report at the next Meeting, the fixth of the same Month. Other Deputies were nam'd to find him out, and summon him to appear in three Days. Those Deputies having made Enquiry after Anthimius, without being able to find him, it was order'd in the fourth Meeting that he should be summon'd by a Paper posted up e. Upon those Steps, the Council declar'd that Anthimius had forfeited the Church of Trebizond, and all other Ecclefiastical Dignity, and that he was unworthy the Name of a Catholick. In the fifth Meeting, held the fourth of June, Severus, who had poffes'd himself of the See of Antioch, and Peter of Apamea, were condemn'd, faccording to the Sentence

AA. 4. P. 86. & Jeg. 1b. P. 251, & 254.

Liberat. in Brev. c. 23. d AA. Conc. Conft. Sub Menna, 1. 3. Conc.

given against them by Epiphanius Patriarch of Constantinople, and his Council. 8 The Emperor Justinian order'd by his Edict, that the Judgment of the Council should be executed, which was afterwards approv'd in a Council of Bishops of the three Palestines held by the Bi-

shop of Jerusalem.

The Troubles of the Church were not entirely appeas'd by the Judgment of the Council, and Justinian's Edict. h The Patriarchs of Constantinople, Antioch and Ferusalem, and the Bishops of the East, having own'd the Authority of the Council of Chalcedon, and condemn'd Severus, were all of the same Communion. Egypt, where the Error of Eutychius was deeper rooted. was almost wholly cured of its Mistake by the Pains of Paul, whom Mennas ordain'd Bishop of Alexandria, and who caus'd the Council of Chalcedon to be own'd in the Churches and Monasteries of Alexandria i. But Paul having been accus'd of divers Crimes, was banish'd to Gaza, and depos'd by Pelagius, Surrogate of Rome. Zoilus was ordain'd in his Place about the Year 540. k As to the Church of Rome, the News of Agapetus's Death being carried to Rome, Silverus, Son to Pope Hormisdas, was elected in his Place, and acknowleg'd by the Clergy and People for lawful Bishop of Rome. At the same time Rome was retaken by Belifarius. 1 The Deacon Vigilius, who staid at Constantinople, promis'd to the Empress to receive Theodosius, Anthimius and Severus into his Communion, and to approve their Doctrine, if the would make him Pope. She gave him a fecret Order directed to Belisarius to further his Design. He went away with this Order, deliver'd it to Belisarius, and promis'd him Money. m Belisarius sent for Silverus, accus'd him of keeping Correspondence with the Goths, who had befieg'd Rome a Year and a half, and press'd him to acknowledge Anthimius. Upon his Refusal, Belisarius caus'd him to be divested of his Sacerdotal Habits, and fent him in Exile to Patara. The Emperor being inform'd

m Procop. bift, arc.

^{* 16.} p. 263. h Evagr. hist. 1 Liberat. in brev. c. 23.

* 14. 1b. c. 22. 1 Procop. de belio Gith. l, 1. & hist, arc.

of the Violence done to Silverus, fent him back to Italy; but he was deliver'd to Vigilius, who confin'd him in the Isles of Pontus and Pandataria, where he died in

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Tho' Vigilius came to the Holy See by such unjust, such violent and criminal Means, yet he was acknowledg'd, and put into Possession of the Church of Rome; but he soon revok'd the Approbation which he had given of the Doctrine of Anthimius, and the Acephali, for fear of being driven out by the People. The Empress, displeas'd at that Revocation, commanded him to return to Constantinople. We shall see how he behaved himself in the East, in the samous Assair of the three Chapters, which shall be the Subject of the following Chapter.

CHAP. V.

The Affair of the three Chapters, with the History of the second Council of Constantinople, which was the fifth General Council.

those which was debated with the greatest Heat of any at that Time, and has since made the greatest Noise in modern Controversies. The Origin and Progress of it was this. In Pelagius, Surrogate of the Church of Rome, residing in the East, in Hatred to Theodorus Bishop of Casarea, got Origen to be condemn'd by an Edict of the Emperor Justinian, in the Year 541. Mennas, Patriarch of Constantinople, and the other Bishops, approv'd and receiv'd that Judgment. Theodorus was of the Sect of the Acephali, or Eutychians, who did not receive the Determination of the Council of Chalcedon.

^{*} Liberat. in brev. c. 23, & 24. Justiniani Epist. adv. Origen. error. s. 5. Conc. p. 638.

The Empress Theodora favour'd that Sect: but Justinian. who own'd the Authority of the Council of Chalcedon, would needs condemn it. Theodora, to ward off that Blow, and to be reveng'd for the Condemnation of Origen, represented to the Emperor, that it was needless to publish any Edict against the Acephali, who would all reunite, and approve the Council of Chalcedon, if Theodorus of Mopfuestes and his Writings were anathematiz'd, the Writings of Theodoretus against St. Cyril condemn'd, as also the Letter of Ibas Bishop of Edessa, which had been read in the Council of Chalcodon. The Emperor imagining he should do a great Benefit to the Church, by procuring the Re-union of feveral Persons, by the Condemnation of three dead Authors, whose Reputation was doubtful, publish'd an Edict bearing the Condemnation of the three Articles we have been speaking of. which were afterwards fo famous by the Name of the three Chapters. o This Edict was publish'd towards the · End of the Year 545. To add a greater Authority to this Condemnation, he caus'd a Council to be affembled at Constantinople in 546, which condemn'd the Perfon and Writings of Theodorus Bishop of Mopsuestes, the Writings of Theodoretus against the twelve Articles of St. Cyril, and in Defence of Nestorius, and Ibas's Letter to Persian Maris. The Bishops of that Council took their Precautions to dispense with giving a Blow to the Council of Chalcedon, by pronouncing an Anathema against fuch as would not own the Authority of that Council P. Stephen, Deacon and Surrogate of Rome, oppos'd the Condemnation of the three Chapters. However, it was fign'd by Mennas, Patriarch of Constantinople. Zoilus Patriarch of Alexandria, Ephraim Patriarch of Antiock, Peter of Jerusalem, and all the Bishops of the Council. Stephen immediately left the Communion of Mennas; and Pope Vigilius, who was yet in Sicily, being offended that that Decision was made without him, approv'd the Opposition of his Deacon, and arriving at Constantino-

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^{*} Justinian. Ep. ad. sanct. Synod. collat. 1. Con. V. gener. p. 419, & 724. P Facund. Hermian. pro def. Trium Capitum 1. 2, & 4. & libel. contr. Mocian.

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ble the twentieth of January 547, separated himself from the Communion of Mennas, and the other Bishops who had fign'd the Condemnation of the three Chapters: Notwithstanding, three Months after, being prevail'd upon to go to the Emperor's Prayers, he re-united with them, without approving the Condemnation of the three Chapters: but next Year he made a Decree 9, by which he condemn'd them himfelf, adding however, that he did not pretend to meddle with the Determination of the Council of Chalcedon. This Decree was very unacceptable to the Bishops of Africa, Illyria, and Dardania. who for that Reason broke off Communion with Vieilius. Rusticus and Sebastianus, Deacons of Rome, improv'd the Decision of their Bishop, and accus'd him of having given a Blow to the Council of Chalcedon r. They drew over to their side Aurelianus Bishop of Arles, and some other Bishops of Gaul. Hereupon Vigilius wrote to the Emperor to affemble a general Council, to which should be call'd the Bishops of Africa and Illyria, and provisionally retracted the Decree he had made in Condemnation of the three Chapters s. Thereby he fet himfelf at Liberty to do for the future what he should think fit. and drew the Matter into Length. Justinian wearied out by the Delays of the Western Bishops, publish'd an Edict in 551, which he had made against the three Chapters. Vigilius and Dacius of Milan declar'd those excommunicated who should receive it t. It is easy to imagine how much Justinian was offended with the Conduct of Vigilius. That Pope retir'd into St. Peter's Church. to avoid the Effects of his Anger. The Emperor fent an Officer, who would have taken him out by Force. but the People beat him back: So that Vigilius would not go out of that Church till the Emperor had given his Word that no Harm should be done to him. When he receiv'd that Affurance, he return'd to the Palace of Placidius; but Processes being carry'd on against him, and Snares laid for him, he went away by Night to Chalce-

9 Ep. Vigil. Pap. in nov. collect. Conc. Baluf. p. 254.

¹ Vigil. Ep. 13, & 14. s V. Vigil. Sententiam in Theod. Caf. t. s. Conc. p. 335. Vigil. Ep. encyclica tom. 3. Conc. p. 331. Vol. II. doma,

donia, into the Temple of St. Euphemia. The Emperor fent Senators after him, to oblige him to return; but neither they nor Peter, Referendary of the Church of Constantinople, could persuade him to comply with the Emperor's Defires. On the contrary, he publish'd a Setence of Excommunication against Theodorus of Casarea, and of Interdict against Mennas, which he had given about fix Months before, and fent a circular Letter, in which he represented the Wrongs he had suffer'd. This Resolution of Vigilius astonish'd his Adversaries, and made them think of handling Matters with more Ten-They brought him therefore a Confession of Faith, by which they approv'd the Decisions of the four first General Councils, and the Letter of St. Leo, and confented that all the Forms made by the Condemnation of the three Chapters, should be put into his Hands. They disown'd the bad Treatment he had receiv'd, and ask'd him Pardon. " Vigilius receiving this Satisfaction, return'd to Constantinople, about the End of the Year 552, where he receiv'd a Confession of Faith from Eueychius, who had fucceeded Mennas, who died the fixth of January 553. It was also fign'd by Apollinaris, who had been put in the Place of Zoilus in the See of Alexandria, by the Bishop of Antioch, and most of the Eastern Bishops. Here they profess'd themselves inviolably devoted to the Faith decided in the four first General Councils, and in the Popes Letters, and particularly those of St. Leo, and desir'd that the Affair of the three Chapters might be decided in an Assembly of Bishops, among whom Vigilius should preside. Vigilius accepted that Proposal by his Letter of the fixth of January. He demanded that that Council might be affembled in Italy or Sicily, and that the Bishops of Africa and of the West might be oblig'd to come there. The Emperor refusing to grant this Article, it was agreed that this Council should meet at Constantinople, and that an equal number of the Eastern and Western Bishops should be brought thither.

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This Project was not executed; for w the Emperor being tir'd with waiting for the Western Bishops, and having a Mind to terminate that Matter to his own Advantage, affembled a Council the third of May, in the Palace of the Patriarch of Constantinople, confisting of the Eastern Patriarchs, and 147 Bishops of their Patriarchates. In the first Meeting they read a Letter of Justinian's address'd to the Council, in which he requir'd the Condemnation of the three Chapters. The Letter of Eutychius to the Pope, and the Answer of Vigilius, in which he confented that a Council should be held upon the Atfair of the three Chapters, were likewise read. The Asfembly deputed to him three Patriarchs, and the most confiderable Bishops, to invite him to come. Vigilius declar'd to them, he could give them no Answer that Day, but next Day he would give them his Thoughts of that Assembly. He propos'd to them that the three Patriarchs should come and wait on him with a Bishop; that he should have three Western Bishops with him, and that they might order Matters. The Emperor fent Officers twice to him, to invite him to come to the Council, but he refus'd it. * This Refusal of Vigilius. was reported in the fecond Meeting of the Council, the eighth of May, and the Affair was delay'd to next Day. However in the third Conference they did nothing in the Affair of the three Chapters, and were contented only to profess that they embrac'd the Faith of the four General Councils, and follow'd the Doctrine of the Holy Fathers. They did not begin to examine the Affair of the three Chapters till the fourth Meeting, held the twelfth of May, by reading the Extracts drawn from the Works of Theodorus Bishop of Mopsuestes, and the Creed that was attributed to him. When this Reading was over, the Bishops, without any further Examination, all cried out an Anathema against the Writings, Creed, and and Person of Theodorus of Mopsuestes. In the Conference held next Day, they continued the reading of feveral Testimonies of Catholick Authors against Theodorus, and agitated this Question, Whether they could condemn

[&]quot; Alf. Conc. V. H.

^{*} Collat. 2. P. 430.

Persons who had died in the Communion of the Church. They quoted Passages out of St. Augustin upon that Occasion, and gave some Examples of that Practice. They examin'd the Testimonies that seem'd to favour Theodorus. And, in fine, they read an Inquest that had been made by a Council in 550, by which it appear'd, that the Name of Theodorus, which was in the Diptycks of the Church of Mopsuestes, was not that of the Theodorus in Question, but another Theodorus of Galatia, who had been dead three Years. In fine, they read in that Conference Extracts, taken out of the Books of Theodorus, which feem'd the most favourable to the Error of Nesto-In the fixth Conference of the nineteenth of May, they read the Letter of Ibas to Maris the Persian, which made the Subject of the third Chapter, and a Letter of Proclus, Patriarch of Constantinople, against After this they gave an Account of the Judgment given against Ibas by two Bishops, to whom the Cause was remitted, by Flavianus Patriarch of Constantinople and the Emperor. They compar'd the Letter of Ibas with the Council of Chalcedon's Definition of Faith. The Conference ended by Exclamations against the Letter of Ibas, as heretical and blasphemous.

While the Council was thus preparing to condemn the three Chapters, Pope Vigilius gave his Opinion in Writing to the Emperor, as he had promis'd him. Therein Vigilius condemns the Extracts out of the Books of Theodorus, produc'd in the third Conference of the Council, in the bad Sense they might bear y. He spares his Person, and maintains they cannot condemn a Man who died in the Communion of the Church. As to the Writings of Theodoretus, he is of Opinion, 2 That fince the Council of Chalcedon had requir'd nothing of him, but that he should anothematize Nestorius, it was not proper to do any more against him; and that it was enough to condemn in general the Writings and Doctrines favourable to the Nestorians. As to Ibas, he favs, That the Fathers of the Council of Chalcedon having receiv'd and approv'd him, after reading his Let0

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V Vigil. Pap. Conflitut. t. 5. Conc. p. 338.

ter, which was Orthodox, tho' by Mistake he had condemn'd St. Cyril, they could not, without striking at the Judgment of the Council, condemn that Letter as heretical. • In fine, he exhorts the Emperor to let Things go in the same Terms which that Council had lest them in, and by his Apostolical Authority forbids any thing to be said or advanc'd contrary to what he had decided

touching the three Chapters.

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The Deliberations of the Council were not stopp'd by this Judgment of the Pope. The Emperor caus'd the Examination of the Affair to be continued; and in order to oppose the Authority of Vigilius to Vigilius himfelf, he caus'd three Letters of Vigilius to be read in the feventh Conference, in which he formally approves the Condemnation of the three Chapters, and condemns them himself. b M. Baluze has likewise publish'd two other Letters of that Pope to the Emperor and Empre's, in which he declares that he anathematizes the Letter of Ibas, the Writings of Theodoretus, and the Person of Theodorus of Mopsuestes. Those Letters were alledg'd in the fixth Council, where it was made out that they were in the Greek Copy of the Acts of the fifth Council. In fine, in the Conference of the second of June, after a Recapitulation of what had been done, the Council profess'd that they receiv'd the first four General Councils, and that they anathematiz'd the Errors and the Persons they had condemn'd; and thereto they joyn'd the Person and Writings of Theodorus, the Writings of Theodoretus, and the Letter of Ibas, which they anothematize with those who undertake to defend those three Articles c. This General Decree is followed by fourteen Anathema's against feveral particular Errors, chiefly about the Incarnation.

'Tis commonly believ'd, that in this Council they condemn'd the Writings of Origen; feveral Authors affirm it, and Mr. Baluze 4 has publish'd fifteen Anathema's attributed to this Council, against the Errors of the Origenists, touching human Souls: But Liberatus informs us,

^{* 1}b. p. 376.
b Baluf. coll. nov. Conc. p. 1541.
c Conc. CP. 2. Collat. 8.
d Baluf. sup. p. 1548.

That the Condemnation of Origen was carried to a Synod held at Constantinople in 540. 'Tis probable the Acts of that Council having been join'd to those of the Council held for the Condemnation of the Chapters, as well as the Acts of the Synod of Mennas against Anthimius, Severus, and Zoaras, the Acts of those three Councils have been look'd upon as the Acts of one and the same Council, which has got the Name of the fifth General Council. This is the Reason why Photius, Sophronius, and several other Authors attribute to the fifth Council the Condemnation of the three Chapters, Origen, Didymus Evagrius, Anthimius, Severus and Zoaras.

e After this Judgment Justinian gave Orders that the Name of Pope Vigilius should not be put in the Diptycks, and fent him into Exile. This Pope, always inconstant, according to his Custom, soon chang'd his Opinion and f On the ninth of December he wrote a Letter to Eutychius, in which he blames his own Conduct in refusing to affift at the Council, and retracts what he had written in Defence of the three Chapters, which he condemn'd in very strong Terms, pronouncing an Anathema against those that defended them. This Letter is not the only Act by which Vigilius approv'd the Decision of the fifth Council; 8 he made a very ample Conflitution by which he authentickly condemn'd the three Chapters. This was probably after his Return from his Exile. He continu'd yet some time in the East, and died in 555, in his Return to Italy. Pelagius was put in his Place, who had been in Exile for maintaining the three Chapters, and was recall'd from it after having condemn'd them. He was ordain'd by two Bishops in Presence of a Priest of Ostia. This extraordinary Ordination, and the Suspicions he lay under of having been the Cause of his Predecessor's Death, induced many to separate from his Communion, and drew upon him the Aversion of the People. He purged him-

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V. Justinian. Ep. collat. 8. Conc. V. in nov. collect. Conc. Balus. p. 1545.

To. 5. Conc. p. 595.
Vigil. Pap. Constitut. ap. Balus.
1. 1. nov. Collect. p. 1552.

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felf publickly by Witnesses, from the Crime he was accused of.

The Western Bishops were not readily dispos'd to receive the Condemnation of the three Chapters. Justinian caus'd a great Number of them to be chang'd. He caus'd Reparatus Archbishop of Carthage to be remov'd, and Primasius to be ordain'd in his Place, who presently condemn'd the three Chapters, and made most of the African Bishops to consent to that Condemnation.

In Illyria they were of different Sentiments: Benenastus Archbishop of Thessalonica condemn'd the three Chap-Most of the other Bishops of Illyria defended The Bishops of Italy did not meddle much in this Ouarrel. There were only fome Priests and Deacons that defended the three Chapters, and were most of them banish'd. The Bishops of Tuscany stood out a long time. In Gaul there were scarce any besides Daeius Bishop of Milan, who meddled in that Matter: He having follow'd Vigilius in the Defence of the three Chapters, yielded when he faw that Vigilius had given up that Cause; but the Bishops of Istria and Liguria, who were under the Domination of the Lombards, not being afraid of Persecution from the Emperor, maintain'd the three Chapters with Resolution, and even separated from the Communion of those Bishops that condemn'd Pelagius earnestly exhorted those who maintain'd the three Chapters to abandon them, and testified by his Letters, that he fincerely receiv'd the Decree of the Altho' nothing remarkable happen'd in fifth Council. his Pontificate (which lasted only about five Years) yet he wrote abundance of Letters.

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CHAP. VI.

The Continuation of the History of Ecclesiastical Affairs, and of the Patriarchs, to the End of the Century.

JUSTINIAN, after having caus'd the three Chapters to be condemn'd, declar'd s himself at last, thro' the Persuasion of Theodorus, in savour of those who believ'd that the Body of Jesus Christ upon Earth was incorruptible; publish'd an Edict to establish that Error, caus'd Eutychius Patriarch of Constantinople to be depos'd,

and John the Scholastick to be put in his Place.

The Error of the Eutychians then began to spread it felf thro' the Churches of the East. Anastasius, a Monk of Mount Sinai, who was made Patriarch of Antioch in 56t, oppos'd it strenuously. In John the Scholastick, Patriarch of Constantinople, altho' preferr'd by Justinian to the See of Constantinople, adher'd to the Decision of the Council of Chalcedon, as well as the Patriarchs of Alexandria, and John Patriarch of Jerusalem: Nevertheless, the Emperor Justin the younger, who succeeded to his Uncle Justinian in 565, savour'd the Eutychians, and banish'd Anastasius, Patriarch of Antioch, in the Year 572.

The Bishops of Rome stuck very close to the Decision of the Council of Chalcedon, and in the mean while continu'd to condemn those who approv'd the three Chapters. John Catelin, who was elected in the Place of Pelagius I. in 559, and Benedictus Bonosus, who succeeded to him in 573, neither acted nor ordain'd any thing remarkable during their Pontisicate. Pelagius II. who was rais'd to the Holy See in 577, and fill'd it to 590, did what he could to reclaim the Bishops of Istria

⁸ Evagr. Hift. 1. 4. c. 38.

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from their Prepossession towards the three Chapters. Most of those Bishops, touch'd with his Reasons, return'd to the Communion of the Church of Rome.

Towards the end of this Century, there happen'd a Change in the See of Constantinople. Tiberius, associated in the Empire by Justin in 578, restor'd Eutychius, who had been shut up in a Monastery, from the time he had been depos'd. i Eulogius, elected Patriarch of Alexandria in 580, undertook the Desence of Leo's Letter, and attack'd the Errors of Timotheus, Severus, Theodosius and the Gaianites.

John, firnam'd the Faster, was elected Patriarch of Constantinople in 585. The Emperor Mauritius, who succeeded to Tiberius in the Empire in 586, restored Anastasius the Sinaite to the See of Constantinople in 595. John the Faster took the Title of Occumenical Patriarch, which St. Gregory disapprov'd, looking upon it as an ambitious Title, and which tended to degrade the Power and Jurisdiction of other Bishops. Cyriacus succeeded to John the Faster, in the See of Constantinople in 596, and Anastasius II. to Anastasius the Sinaite in the Patri-

archate of Antioch in 599.

We have carried the Succession of the Bishops of Constantinople, Alexandria, and Antioch, to the end of this Century; there remains nothing elfe, but that of the Bishops of Rome, which we ended at the Death of Pelagius II. in 590. His Successor was St. Gregory the Great, who deferves our particular Regard, as well for his Sanctity and Actions, as for his Doctrine and Writings. He was the Issue of an illustrious Roman Family. His Father was Grandson to Pope Felix II. and Son to Gordianus and Sylvia: He studied at Rome with great Success, and was preferr'd very young to be Governor of Rome. After his Father's Death, he consecrated himself to the Service of God, and gave all his Goods to build and maintain Monasteries: He caus'd fix to be built in Sicily, and a feventh in Rome, whither Pelagius II. ordain'd him Deacon in 582, and drew him out of his Retirement to fend him to Con-

¹ Evagr. Hift. 1. 5. c. 16.

flantinople, in Quality of Surrogate to the Emperor Ti-He had not much to do there, and so he did not flay long. They talk only of a Conference he had with the Patriarch Eutychius, in which he maintain'd against that Patriarch, that the Bodies of the Bleffed after the Refurrection should not be of the Nature of the Air and Wind, but that they should be palpable and solid of their own Nature, altho' fubtle by Miracle. St. Gregory. return'd to Rome after the Death of Tiberius, in 586, and ferv'd as Secretary to Pope Pelagius: He was elected Bishop of Rome after his Death. This City was then afflicted with a contagious Diftemper, of which Pelagius died. St. Gregory had fet up, in that Pope's Life-time, Litanies or publick Processions of the Inhabitants in seven Chorus's, to implore the Mercy of Heaven. He did what he could not to be confecrated, escap'd from Rome, where he was kept, and withdrew into a Cave: but having been discover'd, he was consecrated and put in the Holy See of Rome the third of September 500. Presently after his Election, he made a publick Confession of his Faith, and wrote a Synodical Letter to the Patriarchs of the East. In this Letter he took the Title of The Servant of the Servants of God, in opposition to the haughty Titles which the other Patriarchs took. He regulated the Singing, and other Offices of the Church of Rome, reform'd its Clergy, and put the City in very good Order. Altho' he was of a very weak Conflitution, and subject to many Distempers, yet he supported the Fatigues and Labours of the Episcopate with Courage, and acquitted himself of all the Functions of his-Ministry. He was vigilant in the Defence of the City. of Rome against the Lombards, and reliev'd the People by his great Largesses, in which he employ'd the Patrimony of St. Peter. He had a particular Care over the Churches of Italy and Sicily, and bent his whole Application to the Affairs of the Universal Church. He us'd his utmost Efforts to extinguish the Division which the Affair of the three Chapters had left in the Church. He labour'd to deliver Africk from the Schism of the Donatists. He stood up against the Title of Universal Patriarch, which the Patriarchs of Constantinople affum'd to themselves.

themselves. He sent Augustin the Monk and his Companions to England, to convert that People. He forbid forcing the Jews to turn Christians. He kept up Discipline carefully; he was a declar'd Enemy to Simony, and apply'd himself to cause the Canons to be inviolably observ'd in all Churches, being convinc'd that herein consisted all the Power and Authority which the Primacy of his See gave him. He died on the twelsth of March 604. I shall have Occasion to speak of his Works when I come to the History of the Authors of this Century.

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CHAP. VII.

Of the Councils held in the West in the fixed Century.

ITHERTO we have only mention'd the Councils which had a Relation to the History of the fifth Century, viz. those of Rome which regulated the Controversie of Symmachus, and the Councils of the East, about the Affair of the three Chapters. We are now to treat of the Provincial or National Councils, which were held in the East or West, to regulate Discipline. There hardly remains any Monument of the particular Councils of the East; but we have excellent Regulations of several Councils of France and Spain, which History makes mention of, and the Canons of which are yet extant.

k The first of those Councils is that of Arles, held on the tenth or eleventh of September 506, under Alarick King of the Goths, who were at that time Masters of Aquitain. Casarius, Bishop of Arles, was at the Head of that Council, with the Archbishops of Bourdeaux, Auche, Bourges and Tholouse. The Bishop of Agde fol-

[&]quot; Concil. Agath, Conc. t. 4- P. 1382.

low'd them with eighteen Bishops, seven Priests, Deputies of other Bishops, and two Deacons likewise Depu-This Council publish'd forty seven Canons or Regulations about Ordinations, the Obedience of the Clergy to their Bishops, and the Preservation of the Goods given to Churches; about the Manners and Duties of the Clergy, the Divine Office, the Submiffion which Abbots and Monks owe to their Bishops, Ecclesiastical Judgments, and feveral other Points, of which I cannot enter into a Detail. I shall only observe, that they take notice of the Communion of Strangers, Communio Peregrina, to which disobedient Clergymen are reduc'd. We don't well know what that Communion was; 'tis probable it was the Rank that was given to Strangers who call'd themselves Clergymen, but could not prove it by Letters in form. They were allow'd an honourable Rank above Laymen; but below the Clergy of the Church, who were of the same Order they said they The time of Ordination of Deacons is fixed at twenty five Years, and that of Priests at thirty. There they oblige the Laicks to communicate thrice a Year, at Christmas, Easter, and Whit suntide. They forbid Divorce without a lawful Caufe. They disapprove the Constitution of the Monks who live in particular Cells, unless they are of a known and tried Virtue, and are oblig'd to it because of their Infirmity. They allow the Office to be perform'd in Country Chapels, in Places far distant from Parishes, unless upon high Holidays.

The fecond Council held in France is the first Council of Orleans, assembled on the eleventh of July 511. The Archbishops of Bourdeaux, Bourges, Auche, Tours and Rowen assisted there with twenty seven Bishops, and made thirty one Canons, in which they maintain the Right of Refuge in Churches, excepting to Ravishers. They regulate the Distribution of the Churches Goods. They subject the Abbots and Monks to the Bishops. They made a Law for the Practice of Litanies or Ro-

¹ Concil. Aurel. I, t. 4.

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gations for three Days before the Ascension, with Fast-

ing, Abstinence, and ceasing from Labour.

m In Spain ten Archbishops or Bishops of that Country being assembled at Tarragona, drew up thirteen Canons about the Conduct of the Clergy. They are forbid to live long in their Relations Houses, or to lend Money for Usury. The Bishops who were not ordain'd by the Metropolitan, but by another Bishop with his Leave, are enjoin'd to come and wait on him in two Months; and all the Bishops are enjoin'd to be present at the Provincial Synod, and to visit the Country Parishes. They are maintain'd in the right of judging Civil Causes; but they are forbid to do it on Sunday. It is ordain'd, that a Priest and a Deacon shall live by Turns, a Week each, in the Country Parishes; and that the whole Clergy shall be ready to perform Sunday's Office, and say Matins and Vespers every Day.

n Next Year there was a Council at Girone the seventeenth of June, consisting of the Metropolitan of Tarragona, and six Bishops of the Province, where they made ten Canons. The Bishops enjoin'd all the Bishops of the Province the Order of observing in their Churches the Celebration of the Divine Office in the same manner as in the Metropolitan Church. The first Litanies are fixed to the Week which follows Whitsuntide Holidays, in which there shall be one Day of Fasting, and Litanies from Thursday to Saturday; the second Litanies on the first Day of November. They reserve the Administration of Baptism, even of Insants, to the Feasts of Easter and Pentecost, except in case of Sickness. Clergymen, who are oblig'd to Celibacy, are forbid to

live with their Wives, or to have Strangers.

o Avitus Bishop of Vienna assembled a Council at E-paone on the sisteenth of September 517, under the Reign of Sigismund, at which he assisted with Viventiolus Archbishop of Lyons, and twenty three Bishops. They drew up forty one Canons, almost all about the Discipline that ought to be observed with regard to the Clergy. They

m Cone, Tarracon. t. 4. Conc.

p. 1567.

Conc, Epaon, t. 4. Conc. p. 1575.

allow'd Priests to assist sick Hereticks that had a Mind to be converted, by applying Chrism to them; but if those Hereticks are in Health, they reserve that Function to the Bishops. They forbid to ordain Widows, Deaconnesses. They order the Consecration of Altars with Chrism. They restrain the Degrees of incestuous Marriages to Coufin-Germans. They renew some ancient Canons about Penance, and allow Absolution to be given to all Penitents at the Point of Death, on Condition that they finish their Penance if they recover. In fine, they make some Rules for the Government of Monasteries and Nunneries. P Some time after, the Archbishop of Lyons held a Council of ten Bishops in his own City. It was affembled to judge Stephen, who was accused of Incest. That Bishop was convicted of it, and condemn'd with his Wife Palladia. This being a Matter of Consequence, and the Court interesting it self in it, the Bishops made Rules to maintain vigorously what they had decided.

9 In 524 there was a Council held at Lerida, which forbid Clergymen to go to War, and fettled Rules a-

bout Penance.

Year in the Month of November, nine Bishops who afsisted there drew up six Canons. The first concerns the
ancient Custom of sending away the Catechumens and
Penitents before the Oblation. The second and third
renew the preceding Canons for preserving the Goods
of the Church. The fourth provides for the Solemnity of the Burial of Bishops, obliging the neighbouring
Bishops to assist at them. The fifth is against Vagabond Clergymen; and the sixth forbids the ordaining
of a Clerk belonging to another Bishop, and even the
ordaining of a Person that will not live in the Diocese.

The fourth Council of Arles held this Year by St. Casarius, and affembled to celebrate the Dedication of the Church of St. Mary in the Month of June, made four Canons which fix the Age of Deacons at twenty

P Conc. Lugd. t. 4. Conc. p. 1585.
So Conc. Valent, ib. So Conc. IV. Arelat. t. 4. Conc. p. 1622.

five.

five, and that of Priests at thirty, forbid the ordaining of Laicks Bishops, forbid the Ordination of Bigamists, and those who have done Penance, and forbid Clergymen to go from their Dioceses, and Bishops to receive them.

The Council of Orange in 529, was affembled by Cafarius of Arles, confisted of twelve Bishops, who were present at the Dedication of the Church which Liberius a Patrician, Prasectus Pratorius in Gaul, had caus'd to be built in the City of Orange. These Bishops being met, enter'd upon Questions about Grace, and published about eight Articles which had been sent them by the Holy See, and which were taken out of the Fathers and Councils. The first and second are against those who say that the Sin of the first Man did not hurt the Souls of Men, i. e. against the Pelagians, and the others against those who ascribe the beginning of our Conversion to our Will, i. e. against the Semi-Pelagians.

" Casarius likewise held a Council at Vason on the fifth of November the same Year, consisting of ten Bishops, in which he provided for the Service of Parishes, by ordaining the Priests to bring up young Readers to render them capable of succeeding them. He likewise made Rules about the Divine Office, and order'd that the Sanstus should be recited at all Masses; that Commemoration shall be made of the Pope who is in the Holy See, and that the Sicut erat shall be sung after the Gloria:

Patri, at the end of all the Prayers.

w In 531 there was a Council held at Toledo, confifting of eight Bishops, with Permission of King Amalarick, in which the Rules about the Celibacy of Priests and

Deacons was confirm'd.

King Childebert and his Brothers caus'd a Council to be affembled at Orleans in June 533, confifting of twenty fix Archbishops or Bishops of France, and five Priests, Deputies of Bishops, who drew up twenty one Canons about the Ordination of Bishops, the Conduct of Clergymen, the Subjection of Abbots to Bishops, &c. There

t, 40 Conc. Arauf. 11. t. 4. Conc. p. 1667. " Conc. Vaf. III.

they reiterate the forbidding to ordain Widow Deaconnesses.

x Honoratus Archbishop of Bourges, and fourteen Bishops of France, affembled at Clermont in Auvergne with the King's Permission, drew up fourteen Canons. They forbid the covering of dead Corps with Palls, Veils or Linen which are employed in the Service of the Altar. y The thirty three Canons of the third Council of Orleans in 538, confifting of five Archbishops and fourteen Bishops, contain nothing but ancient Rules renew'd. The Council of Barcelona in 540, confifting of feven Bishops, only made ten Canons concerning the Divine Office and Penitents. The fourth Council of Orleans in 541 was much more numerous, forty French Archbishops or Bishops assisted at it, and published thirty eight Canons. The ninth Council held in the same City in 549, confifted of feventy one Bishops, and made twenty four Canons. a Sabaudus, Archbishop of Arles, held two Councils, the one at Arles in 554, where he made fix Canons; and the other at Paris in 555, where the Deposition of Saffaracus Bishop of Paris was confirm'd. third Council of Paris was held under the Reign of King Childebert in 557. The Archbishops of Bourges and Ronen, and thirteen Bishops assisted at it, and published ten Canons. We have still several Canons of Councils held. at Lyons and Tours in 567; of two Councils of Brague, the one held in 563, and the other in 572; of two Councils of Macon, the one held in 581, and the other in 585; of the third Council of Lyons held in 583; of the Council of Toledo held in 589; of that of Narbonne held the same Year; of that of Seville held in 590; of a Council held at Saragossa in 502, and of Councils held at Toledo in 507, and at Huesca in 598, and at Barcelona in 599. b Aunacharius Bishop of Auxerre held in that City, in 578, a Synodical Affembly of Abbots and Priests of his Diocese, wherein were made forty five Rules relating to particular Ceremonies.

^{*} Concil. Tolet. 11. t. 4. Conc. p. 1734.

* 3. Conc. p. 295.

* 1b. p. 379, & Seq.

* 1b. p. 812,

* Seq.

* Tom. 5. Conc. p. 958.

This great number of Councils and Canons let us know how much Zeal and Vigilance our Bishops had at that time, and how careful they were to keep up Discipline and good Order in the Church.

CHAP. VIII.

Of the Ecclesiastical Authors of the sixth Century.

HE Church was not fo fruitful in illustrious Writers in this Century, as in the preceding ones. We don't here find any great Writers, whose Names are so famous; however there were not wanting Authors who have their Merit c. The West furnish'd more

of them than the East.

In the beginning of the Century flourish'd in France Sextus Alcimus Ecdicius Avitus, Archbishop of Vienna, Son to Ischius a Senator, and Brother to Apollinaris Bishop of Valentia. He labour'd at the Conversion of the Arians, had several Conferences with Gondebaud, King of the Burgundians, who was an Arian, converted his Son Sigismund, and vigorously attack'd the Hereticks of his time. He dy'd in 523, and has left us Letters, Sermons and Poems. To him we may join Ennodius, Bishop of Pavia, who, as well as he, maintain'd the Absolution of Pope Symmachus. St. Fulgentius, Bishop of Ruspa in Africk, is one of the most illustrious Authors of this Age. He was Grandson to a Senator of Carthage, was born in 464, and embrac'd a Monastick Life. The Monasteries of Africa being desolated by the Incursions of the Moors, he left that Country, with a Refolution to go into Egypt. Having embark'd in this Design he arriv'd at Syracuse, where he chang'd his Mind by the Advice of Bishop Eulalius, and another African Bishop, who

Gennad, de Script. Ecclef. Isid. Hisp. de Script. Eccles.

counsell'd him to return to his own Country, after he should have taken a Journey to Rome. When he return'd to his own Country, he built a Monastery. He was ordain'd against his Will Bishop of Ruspa in 504 or 508; he was banish'd with the other Bishops of Africa into the Island of Sardinia, by order of King Thrasa-He return'd in 522, and dy'd in 529, according to some, or 533, according to others. He wrote Dilcourses against the Arians and Pelagians. He exactly explain'd the Mysteries of the Trinity and Incarnation. He made an Answer to the Monks of Scythia on this Proposition, One of the Trinity did suffer, and defended the Principles of St. Augustin about Original Sin, the Fall of Man, Predestination and Grace, against Faustus and the Semi Pelagians. He follow'd exactly the Doctrine of St. Augustin, and imitated his Style. Fernandus, Deacon of the Church of Carthage, Friend and Contemporary with St. Fulgentius, made a Collection of Canons, and was the first that declar'd in writing against the Condemnation of the three Chapters. The famous Boëtius, a Roman Senator, and Conful in 487 and 510, did not excel less in Theology than in Philosophy. He was the first that made use of the Philosophy of Aristotle to explain the Mysteries of the Trinity and Incarnation. Every body knows his Difgrace, and how he dy'd in Prifon in Pavia in 524. Greece furnishes us with Theodorus the Reader, who brought the Histories of Socrates, Sozomen and Theodoretus into one Body, and continu'd them to the Reign of Justin the Elder; John of Scythopolis, who wrote against the Eutychians and the Acephali; Bafile of Cilicia, who wrote an Ecclefiastical History; Ephraim, Patriarch of Antioch, who wrote several Discourses in Defence of the Council of Chalcedon; Procopius of Gaza, who commented upon Isaiah, and several other Books of the Holy Scripture; the Monk Jobius, who compos'd a huge Volume, divided into nine Books, upon the Incarnation. We may likewise put in the Rank of Ecclefiaffical Authors the Emperor Justinian, who made so many Edicts and Laws about Ecclefiastical Matters. To return to the West: Dionysius the Lesser, who first introduc'd the Custom of reckoning the Years from

Cent. VI. the Church.

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from the Birth of JESUS CHRIST, has enrich'd the Latin Church with feveral faithful Translations of Greek Works, and a Translation of the Canons of the Councils, of which he has made a Code. Caffiodorus is one of the most learned Authors of this Century. He was brought up at the Court of Odoacer, King of the Heruli. When the King was vanquish'd by Theodorick, King of the Goths, Cassiodorus was in great Credit with the latter. and was rais'd to the most eminent Dignities and Offices, and even to the Confulship in 514. He was very powerful at the Court of the Kings Theodorick, Athalarick and Vitigius. Altho' those Princes were Arians, yet Cassiodorus did not swerve from the Catholick Faith. At the Age of 69 or 70 he retir'd from Court, and establish'd in Calabria the Monastery of Viviers, where he dy'd in Peace, aged above 90 Years, about the Year 560. He drew into one Body the Histories of Socrates, Sozomen and Theodoretus, translated by Epiphanius the Scholastick, and wrote a very short Chronicle. He wrote Commentaries upon the Psalms, Canticles, the Epistles of St. Paul, the Acts of the Apostles, and the Apocalypse. His Treatile of Institution to Divine Learning is very useful for learning of Theology, and contains fine Remarks upon the Holy Scripture. He speaks worthily of the human Soul in a Work upon that Subject. His Letters contain an Infinity of curious things. In fine, he compos'd feveral Discourses upon the Sciences and the Liberal Arts. His Works are learned, wrote with Purity for that Age, and are full of Moral Sentences and Thoughts. Facundus, Bishop of Hermania in Africk, wrote twelve Books and two Letters in Defence of the three Chapters. The French are indebted for their ancient Ecclefiaftical and Prophane History to Gregory, who succeeded to Euphronius in the Bishoprick of Tours in 574. He likewise wrote eight Books of Miracles, or of the Lives of the His Style as he owns himself, is somewhat unpolite, and he was very credulous in the Affair of Mi-The Monastery of Mount Sinai produc'd two illustrious Writers in this Century; the one for Learning, and the other for Piety: The first is Anastasius, who was rais'd to the See of the Church of Antioch in

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561, and compos'd a Book against the Acephali, which he entitles, The Guide to the Right Way; eleven Books of Anagogical Confiderations upon the Creation of the World; five Dogmatical Discourses upon the Mysteries of the Trinity and Incarnation; and some Sermons. The 154 Questions upon the Scripture are not his. The fecond is St. John, firnamed Climacus, because of his Work entitled Climax, i. e. a Ladder; because in that Work he makes thirty Degrees, which are fo many Christian and Religious Virtues, which we must practife before we can attain to Perfection. We must join to those two Authors Evagrius, who has continu'd the Ecclefiastical History to the twelfth Year of the Reign of Mauritius, the 504th of our Æra. But of all the Ecclefiastical Authors of this Century, there was none more esteem'd in the Church than St. Gregory the Great. Befides abundance of Letters, which he wrote during the fourteen Years of his Pontificate, and which contain an Infinity of Decisions upon the Government and Discipline of the Church: He compos'd huge Works in Morality, viz. his Morals on Job, Homilies upon Ezekiel and the Gospels; his Pastoral, divided into four Books, upon the Duties of Pastors; four Books of Dialogues. upon the Lives and Miracles of feveral holy Personages. Commentaries upon the Books of Kings, and the Song of Solomon, collected by the Abbot Claude. The Commentaries upon fome Books of the Scripture, which bear his Name, are at least doubtful. The Works of that Father are an inexhaustible Fund of Moral and Divine Thoughts. Paterius, his Disciple, has made a Collection of the Explications upon the Old and New Teffament, drawn from the Works of St. Gregory. St. Leander, Bishop of Seville, Friend to St. Gregory, did likewife compose several Works. We must not forget, amongst the considerable Authors of this Century, Cafarius d, who posses'd the See of Arles from 501 to 543, who compos'd feveral Homilies, and a Rule for Nuns.

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There are feveral other Ecclefiastical Authors in this Century. The Poet Orentius, who has wrote a Warning to the Faithful in Verse. Procopius of Gaza, from whom we have very large Commentaries, upon the Books of Kings and Chronicles, and upon the Prophet Isaiah. Justus a Spanish Bishop, who wrote Commentaries upon the Song of Solomon. Avitus, who left a Commentary upon the Apocalypse. Zachary Bishop of Mitylene, who attack'd the Manicheans. Syrillus of Scythopolis, who wrote the Life of St. Euthymius; Victor of Capua, Author of a Harmony of the Gospels. Primasius, who commented upon the Epifles of St. Paul and the Apocalypse. Arator, who put the History of the Acts of the Apostles into Verse. Liberatus the Deacon. a faithful Historian of the Controversies occasion'd by the Herefies of Nestorius and Eutychius. Agnellus, who wrote a Letter to the Armenians touching Faith. Fortunatus, who wrote the Life of St. Martin and several others in Verse, and compos'd several Poems. Martin of Brague, and John the Scholastick, Authors of the Collections of Canons, the former in the West, and the latter in the East. Evantius, who wrote a Letter against those who believ'd that the Blood of Animals was impure; and feveral other Authors, whose Works are loft. In this Century there were also several Rules made for Monks and Nuns; for besides that of St. B. nedict, which is the Principal and Model of others, Cafarius, Bishop of Arles, Aurelianus, Tetradius, Ferreolus, Eutropus, have drawn up Monastick Rules.



CHAP. IX.

An Abridgment of the Doctrine, Discipline, and Morality of the Sixth Century.

OTHING more remains, but to represent in a few Words the Doctrine, Discipline and Morality of this Century. The Doctrine of the Church was explained

explained in this Age with all the Exactness possible: but they began to debate about useless Questions, to explain the Mysteries by the Rules of Logick, and to difoute with Warmth about Matters of small Consequence. In this Century were seen the Bishops of the East and West divided about Words, viz. Whether we may say, That one of the Trinity did suffer; and moreover about Questions which regarded the Persons and Writings of three Authors. Those Controversies were push'd too far, and troubled the Church long. The Disputes about Grace were terminated in the West by the Decision of the Council of Orange. There was but one Opinion about the Nature and Origin of the Soul of Man. The Worship of Saints and Relicks was generally receiv'd, and if they finn'd in that, it was perhaps thro' an Excess of Credulity, which made them believe too flightly Miracles that were not well attested. As to Discipline, although the Councils continually renew'd the antient Laws, yet it began to be already relaxed, and the antient Rigour of Penance was much abated. They fettled the Degrees of Kindred in which it was unlawful to contract Marriage, they extended them to first Cousins: They made many Regulations about Ordinations; and marked precisely the Qualities requisite to be ordained, and the Impediments which render'd Persons incapable of Ordination. The Riches of the Church began to be a burden to it, because its Ministers look'd upon them as their Property, whereas formerly they were look'd upon only as the Patrimony of the Poor. This oblig'd the Councils of this Century to make a great number of Canons for the Distribution and Preservation of those Riches; a matter about which they had hitherto made no Rules. The Bishops of the West pass'd into a Law the Custom of paying Tithes to the Curates. In the Latin Church they extended the Obligation of living in Celibacy even to Sub-Deacons: But that the Conduct of Ecclefiasticks might be exempt from all Suspicion, they were oblig'd to renew very often, and with particular Circumstances, the antient Canons which forbid Clergymen to have strange Women in their House. They began to make Rules to oblige Christians to avoid Commerce

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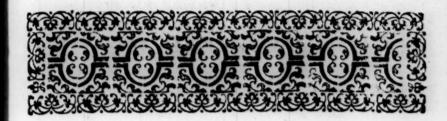
Commerce with the Jews and Lepers, who were in great Numbers in France and Spain. The Bishops were yet elected by the Clergy and the People; but the Fayour of Princes made those to be elected who had neither Learning, Merit nor Capacity. They preferv'd to Metropolitans the Right of ordaining the Bishops of their Province; and the Custom of celebrating Provincial Councils every Year was fettled in the West. The Church of Rome was thrice vexed with the Schisms of Anti-popes; and those of Alexandria and Antioch were often the Prey of the Ambitious. The Churches of the East and West began to be no longer united. Some Popes pretended to Rights and Prerogatives of which their Predecessors never dreamt; and there were Flatterers who were at great Pains to make them believe that they were Independent of, and above Councils. But the more holy rejected those false Maxims, and made their greatest Glory to consist in keeping up the Laws of the Church. In the West they took a particular Care of the Rites of the divine Office. The Monastick Order was perfected in the East, as well by the Laws of the Emperors as by divers Ascetick Discourses, and in the West by feveral Rules, and particularly that of St. Benedict. The Abbots and Monks were subject to the Jurisdiction of the Bishops; nor did the Popes grant them any Privilege to exempt them from it. St. Benedict, whose Order spread it felf in a little time not only in Italy, but likewise in France and England, was born at Nursia, a City in the Diocese of Spoleto, about the Year 480. He was brought young to Rome, from whence he retir'd to Sublacum, forty Miles from Rome. He thut himself in a Grotto, and liv'd there three Years, without any Body's knowing it. Having been afterwards known, the Monks of a Neighbouring Monastery chose him for their Abbot; but their Manners not agreeing with those of St. Benedict, he retir'd into the Wilderness, where several Perfons coming to fee him, he built twelve Monasteries. From thence he went, in 529, to Mount Cassinus, where he drew up his Rule, and laid the folid Foundations of a great Order. He died according to some in 543, or according to others in 547. After his Death his Order ipread

The HISTORY of Chap. IX.

spread it self not only in Italy, but likewise in France and England, and in all the other Parts of Europe.

Morality was taught in this Century as in the pre-ceding, by Homilies to the People, and by devotional and practical Discourses for the more perfect. St. Gregory amongst the Latins, and St. John Climacus amongst the Greeks, excell'd in the latter kind.





THE

HISTORY

OF THE

Seventh CENTURY.

T is not to be expected, that in the History of the following Centuries, we should have as confiderable Events to relate, as are those of the preceding ones; or meet with Authors comparable to those we have already mention'd. Nevertheless, the seventh, eighth and ninth Centuries surnish us with ample Matter enough for History; but the tenth and following Centuries to the sixteenth are very barren.

In giving, as we propos'd, a Continuation of the History of the Church from Jesus Christ down to our Times from Century to Century, if the History of some Centuries is not so fruitful and agreeable as that of others; yet that does not hinder its being necessary to know it, in order to compleat the History, which without that would be defective. We shall begin the History of this Century with an Account of the Disturbances occasion'd by this Question; Whether there be two Vol. II.

Operations and two Wills in JESUS CHRIST, or whether there be but one Will and one Operation in him?

CHAP. I.

The Origin of Monothelism.

• IN the beginning of this Century, the Decisions of the Councils of Ephesus and Chalcedon, being receiv'd by all the Patriarchs, the Churches of the East and West own'd that there were two Natures in I Esus CHRIST, which made but one only Person. If we acknowledge two Natures, each Nature having its own Faculties, and each Faculty its different Operations, it tollows that we must own, that there are in Jesus CHRIST two Wills, and two forts of Operations, the Divine Will, and the Human Will. Nevertheless, towards the Year 620, some took it in their Heads to deny that it could be faid, there were two Wills in Jesus CHRIST. They were called Monothelites, i. e. Hereticks afferting but one Will, because their Error confisted in maintaining that there was but one Will in Jesus CHRIST. b Theodorus Bishop of Pharan was the first, who, explaining himfelf upon this Question, maintain'd that the Humanity in Jesus Christ was fo united to the Word, that although it had its own Faculties, yet it did not act by it felf, but that all its Action ought to be ascribed to the Word which gave it Motion. Bilbop of Phasis embraced this Opinion, and likewise explain'd himself in the same manner, refusing to say there were two Operations in Jesus Christ, and being for having them reduced to one fole and principal Operation. Not that they did hereby deny that there were human Actions and Passions in Jesus Christ,

[·] Conc. Lab.

b Conc. Later. I. fecret. 2. P. 101. t. 6.

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but they contended that they should be attributed to the Word as to the chief Mover, of which the Man was but the Instrument. Sergius Patriarch of Constantinople enter'd into that Sentiment, and the Emperor Heraclius embraced that Opportunity fo much the more willingly, because he thought it might be a means of uniting the Jacobites, Severians, and Acephali to the Church, by yielding to them part of what they requir'dc. He ordered a Declaration to be made against the Acephalid. address'd to Arcadius, Archbishop of Cyprus, by which enjoining the Belief of the two Natures, he forbids to fay that there were two Operations and two Wills in JESUS CHRIST. He promised to Athanasius, univerfal Patriarch of the Jacobites, to make him Patriarch of Antioch, if he would own the Council of Chalcedon, and acknowledge two Natures in JESUS CHRIST. Athanasius yielding upon this Promise, only ask'd the Emperor whether it ought to be faid that the Operations of JESUS CHRIST Were simple or double. Thereupon Heraclius consulted Sergius, Patriarch of Constantinople. and Cyrus Bishop of Pharan, who both agreed, that we ought to acknowledge one only Operatio Deivirilis in JESUS CHRIST. Cyrus having thus declared himfelf Head of the Party, was quickly translated from his little Bishoprick to the Patriarchate of Alexandria. rais'd to that See, he united the Theodosians or Jacobites. by publishing Articlese, of which there was one which established one sole Theandrick or Deivirile Operation in the Person of JESUS CHRIST. This Union being made in June 633, Cyrus imparted it to Sergius. Sophronius, who was afterwards Patriarch of Jerusalem, oppos'd it strenuously, and departing from Alexandria. came to Constantinople to make his Complaints to Sergius, whom he found in the same Sentiments with Cyrus. f But he being defirous to be a Peace-maker, wrote to Cyrus to forbear faying either that there was one or two

Cedren. & Zonar. in Heracl.

13. Conc. 16.

Int. Att. Conc. Later. Secret. 3. p. 175, & seq.

F. Serg. ad Honor. & Honor. ad Serg. Ep. in Att. 12. Conc. VI.

P. 920, & seq.

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Wills in JESUS CHRIST, and the fame to Sophronius, defigning thus to put an end to the Dispute. Sophronius hereupon defired Sergius to give him his Thoughts in Writing. Sergius gave him a Letter, a Copy whereof he fent to Honorius Bishop of Rome himself. Honorius answered Sergius, that he approved the Precaution he took, and the suppressing of the Terms of one or two Operations in JESUS CHRIST, declaring that he acknowledged two Natures in JESUS CHRIST who nevertheless had but one Will. 8 In the mean time Sophronius being_rais'd to the See of the Church of Ferusalem, wrote a Synodical Letter to Sergius, in which he defends the Doctrine of two Wills; and before he died, he fent Stephen, Bishop of Doria, to Rome, to support that Opinion, and cause the contrary to be condemned. h After the Death of Pope Honorius, the Emperor Heraclius caus'd a Declaration to be published, entituled. Ecthelis, or an Exposition of the Faith in which he ordered Silence upon that Question. Sergius who was really the Author of that Exposition approved it, and died foon after in 639, leaving Pyrrhus his Successor, who was in the fame Sentiments. It was not fo with the Successors of Honorius. i Severianus, who was but a short time in the Holy See, would not approve the Eethesis, and John IV. flatly condemned it. Heraclius dying in 641, and his Son Constantine living but four Months. Constans succeeded him the same Year. k Pyrrhus, Patriarch of Constantinople, having incurred the Emperor's Displeasure, was obliged to retire into Africa, and Paul was put in his Place. He was no less zealous for the Monothelites than Pyrrhus. Pope Theodorus defired the Abolition of the Eethesis, but the Emperor Constants published a Declaration like to that of Heraclius called Typus, by which he enjoined Silence upon the Question of the two Operations and two Wills in Jesus CHRIST. This Edict was published at Constantinople

⁸ Suggeft. Stephan. Dor. in Concil. Later. 1. fecret 2.

Int. act. Conc. Later. Secret. 111. Cedren.

1 Int. act. Conc. Later, Secret. 4.

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n f in 648, and in the beginning of the following Year Pope Theodorus died. Martin the First of that Name succeeded him.

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CHAP. II.

The Lateran Council under Martin I. against the Monothelites.

HIS Pope affembled a Synod at Rome upon the Question of the two Operations and two Wills m. This Council was held in Constantine's Church. A hundred and five Italian Bishops assisted at it; among whom were Maximus Patriarch of Aquileia, Deusdedit Bishop of Cagliari, and a Bishop and Priest deputed from the Archbishop of Ravenna. It was concluded in five Meet-

ings, Sittings or Conferences.

The first was held the fifth of October 649. Pope Martin declar'd that Council was affembled to oppose the Novelties and Errors published by Cyrus of Alexandria, and Sergius of Constantinople, and supported by Cyrus and his Successor Paul. That eighteen Years ago. Cyrus had publish'd nine Articles in Alexandria, in which he pronounc'd an Anathema against those who would not hold them; and advanc'd, that there was but one fole Operation in JESUS CHRIST, both of his Divinity and Humanity. That Sergius had approv'd that Doctrine in a Letter to Cyrus. That he had afterwards confirm'd it, by publishing an Heretical Exposition of Faith under the Name of the Emperor Heraclius. He adds, that it follows from the Doctrine, that there is but one Will and one Nature in JESUS CHRIST, because the holy Father acknowledg'd that if there was but one Will, then there was but one Nature also. He accus'd Pyrrhus of having follow'd the Footsteps of Ser-

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[.] Ad. Concil. I. Lat. Sub Mart. t. 6. Gonc.

position of Faith call'd Typus. by which he forbid speaking either of one or two Wills in Jesus Christ.

They began the Examination of that Affair in the second Meeting on the eighth of October. Stephen Bishop of Doria, Deputy from Sophronius, declar'd himself a Party, and presented a Request to the Council. Some Prietts and Monks who were at Rome joined him, and presented their Petition also. They read the Letter of Sergius, and sour Letters of African Bishops against the Monothelites.

In the third Meeting, held the fixteenth of October, they produced the Extracts of the Writings of Theodorus of Pharan, and Cyrus, the Ecthesis of Heraclius, and

the Approbations of Pyrrhus and Paul.

In the fourth Meeting, held the nineteenth of Octoter, they read Paul's Letter to Pope Theodorus, and the Typus of the Emperor Constans. Then they recited the Symbol of the Councils of Nice and Constantinople, and read the Decisions of the Councils of Ephesus, Chalcedon and Nice.

In the fifth Meeting, held the last day of October, they read the Testimonies of the Greek and Latin Fathers, which prove either directly, or by Consequence, that there are two Wills and two Operations in Jesus Christ; and on the other hand, they produced the Testimonies of several Hereticks, who taught there was but one Will in Jesus Christ. After this Maximus of Aquileia, Deussedit of Cagliari, and Pope Martin, gave their Opinion, supported by many Reasons, against the Monothelites. The whole Council approved it, acknowledged two Operations and two Wills, and drew up twenty Articles against the Monothelites, in one of which they anathematize Theodorus, Cyrus, Sergius, Pyrrhus, Paul, and all those who are or shall be of their Opinion.

Pope Martin published those Decrees in a Circular Letter address'd to all the Bishops, Priests, Deacons, Abbots and Monks of the Church, and wrote of them

to feveral Bishops in particular.

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n The holding of this Council, and that which was concluded in it, irritated Constans against Pope Martin, because this Emperor look'd upon that Attempt, and the Condemnation of his Typus, as a kind of Rebellion against his Authority. He caus'd that Pope to be remov'd from Rome in 653, and after having treated him barbarously, he banish'd him to Chersonese. After his Departure the Romans elected Eugenius in his Place, who did not openly consent to the Error of the Monothelites; but his Commissaries were obliged to unite with the Monothelites, who changing their Conduct and Expressions, said that there was both one and two Wills in Jesus Christ.

This Trimming could not re-unite the two Churches: for o the Aim of the Greeks was only to have their Do-Arine of one Will in JESUS CHRIST received. The Popes, according to the Decree of Martin, oppos'd it. P Pope Eugenius dying in 655, was fucceeded by Vitalianus, who, altho' fegarated from the Communion of the Patriarchs, yet acknowledg'd the Emperor Constans at Rome, in 663. Adeodatus and Donus who succeeded him, and after them Agathon, stuck to the Council of Martin I. and would not fend Letters of Communion to the Patriarchs of the East. Nor did those Patriarchs fend them any neither; and thus the Eastern and Western Churches continu'd divided till the Emperor Conflantinus Pozonatus, who fucceeded to Constans in 668, caus'd a Council to be affembled at Constantinople, in order to reunite them.

[&]quot; Vit. Martin. Pap. I. & ejufd. Ep. 14, 15, & feq.

[·] Collat. Maxim cum princip. t. 6. Conc.

P Anastas. in Vitalian.



CHAP. III.

The third Council of Constantinople, being the fixth General one.

HIS Emperor wrote a Letter to Pope Donus. (who he thought was alive) in 678, for the calling of a Council. This Letter was deliver'd to Agathen his Successor. This Pope held a Council of 125 Bishops at Rome, who defined the Doctrine of two Wills in JESUS CHRIST, and confirm'd what had been done under Martin I. * After the holding of this Council he fent Deputies to Constantinople in the Name of the Holy See, and of the Council, to carry thither the Decision made at Rome. When they were arrived, the Emperor gave Order to the Patriarchs to hold a Council, and cause the Bishops of their Patriarchates to be there also. This Council of Constantinople, which is the fixth General Council, began in the thirteenth Year of the Emperor Constantine, in November 680, and ended after eighteen Meetings, the fixteenth of September following. The Emperor held the first place in it, and afsisted in Person at the first eleven Meetings, and the last one. He was accompanied with Confuls and Officers. The Patriarchs of Constantinople and Antioch assisted there in Person; those of Rome, Alexandria and Jerusalem by Deputies, and all the Western Bishops, by three Deputies from the Council of Rome, with several Eastern Bishops, whose Number increas'd as they came to Conflantinople; for in the beginning they were only between thirty and forty, and in the end there were above 160 there.

⁹ Att. Conc. 6. Part. I. c. 1. I Agath. Ep. ad Conflant.

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This was the Order which was observ'd amongst the Patriarchs in that Council. The Pope's Legates held the first Rank: George Patriarch of Constantinople the second: a Deputy from the Church of Alexandria the third: Macarius Patriarch of Antioch the fourth; the Patriarch of Gerusalem the fifth; and the Deputies from the Council of Rome the fixth; after these were the Deputies of the Church of Ravenna, and then the Bishops and Abbots. In the first Meeting the Pope's Legates accus'd the Patriarchs of Constantinople and Antioch of having invented and maintain'd Novelties, teaching that there was but one Will in JESUS CHRIST. Macarius Patriarch of Antioch undertook their Defence. The Acts of the Councils were order'd to be read; and in that Session they read those of the Council of Ephesus; in the following one those of the Council of Chalcedon; and in the third, held the thirteenth of November, those of the fifth Council. In the fourth Meeting they read the Letters of Pope Agathon, and those of the Council of Rome. Macarius produc'd, in the fifth and fixth Meetings, feveral Passages out of the Fathers, which he thought fayour'd his Opinion. In the feventh Meeting, held the thirteenth of February 681, Pope Agathon's Deputies prefented a Collection of other Passages out of the Fathers. to prove the Doctrine of two Wills. In the eighth Meeting, held the seventh of March, the Patriarch of Constantinople having examin'd Pope Agathon's Letter. and the Passages out of the Fathers, declar'd he was of the same Sentiments with the Pope, and the other Western Bishops. All the Bishops of his Patriarchate made the like Declarations, except Theodorus Bishop of Melitinum, who defired that neither Party might be condemn'd. Upon the Patriarch of Constantinople's Remonstrance, the Emperor order'd that Pope Vitalian's Name might be again inferted in the Diptycks. Macarius Bishop of Antioch did nevertheless persist in his Opinion, and strenuously maintain'd, that there was but one Operation and one Will in JESUS CHRIST. He was heard as a Party, and in the ninth Meeting, they examin'd the Passages upon which he founded his Opinion. In the following Meetings they continu'd to examine 0 5 the

the Writings of both fides, and the Authorities which were alledg'd. In fine, in the seventeenth Meeting, held the fixteenth of September 681, at which the Emperor affifted, they publish'd a Decision, by which they approv'd Pope Agathon's Letter, and the Decision of the Council of Rome; importing that there are two natural Wills, and two Operations in Jesus Christ in one only Person, without Division, Mixture or Change, altho' those Wills are not opposite; but that the Human Will follows the Divine, and is entirely subiect to it. This Decision was approv'd by all the Bishops of the Council, who pronounc'd an Anathema against the old and new Hereticks, and in particular against Honorius, who is always reckon'd amongst the Monothelite Patriarchs, and compriz'd in the same Condemnation's. Macarius Bishop of Antioch, and two other Bishops, who persisted in their Sentiments, call'd Stephen and Polychronius, were depos'd.

There is no doubt but that Pope Honorius was condemn'd in this Council. The Acts of the Council prove it, and there is no Appearance of their having been falfified, as Baronius pretended without any foundation. The Council acknowledg'd the Condemnation of that Pope in their Letter, the Emperor declares it in his Edict; Leo II. Agathon's Successor, says it in three Letters, the whole Roman Church declared it in the forms of the Oaths which they made the Popes take, from the holding of this Council, and the two following General Councils make mention of the Condemnation of Ho-

norius.

The only Question that can be made about the Condemnation, is, Whether he was condemned as a Heretick, or only as a Favourer of Heresie. He is put in the same Rank by this Council, with Sergius, Pyrrhus and Paul, who were evidently condemn'd as Hereticks; he is included in the same Anathema, namely, as having taught the same Impieties, and the same Errors. In the

1 16. p. 1073, & 1084.

s Conc. VI AH. 18. p. 1024, & 1044.

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thirteenth Act of the Council, his Letter to Sergius is condemn'd as contrary to the Apostolical Doctrine; and in the fourteenth Act, his second Letter is declar'd to be conformable to the Errors of the Monothelites: In short, he is not only condemn'd by the Council as a Favourer of Herefie, but as having fully confented to the Tenets of Hereticks, and as having approv'd them by his Letters. The Church of Rome has, in the Oaths of the Popes, and in her antient Breviary, plac'd him in the Number of Hereticks. It appears by his Letter that he was in the same Sentiments with Sergius, and that he plainly maintain'd the same Points the Monothelites did; the one, that we ought not to fay either that there is one or two Operations in Jesus CHRIST; the other, that we ought to fay there is but one Will in JESUS CHRIST. Theodorus, Sergins, Pyrrhus, Paul, and the other Monothelites, did not fay more; therefore the Council had reason to put him in the same Rank, and 'tis in vain to go about to excuse him from having maintain'd that Error.

The Eastern and Western Churches, that were united in the same Faith and Communion, approv'd the Decision of the Council, and the Anathema which was pronounc'd against the Bishops, who had maintain'd the contrary Error. The Emperor publish'd an Edict against the Monothelites, which entirely appeared the Troubles

of the Eastern Churches.



CHAP. IV.

The Emperors, Popes, and Patriarchs of the the Seventh Century.

HE Controversie about the Question of one or two Wills in Jesus Christ, is the principal Point of History in this Century. I have given an Account of the Rise, Progress, and End of it. In order now to give a Plan of the History of the seventh Century, I shall begin with shewing the Succession of the Emperors, Popes, and Patriarchs; then I shall relate some of the Regulations of the Eastern ard Western Councils about Discipline; and last of all, I shall speak of the Authors of this Century who had any Merit. I begin with a View of the Church and Empire, by giving you the

Succession of the Emperors and Patriarchs.

" The Emperor Mauritius was disposses'd in 602, by Phocas, who was proclaim'd Emperor by the Army of Pannonia, came to Constantinople, was acknowledg'd there, and kill'd Mauritius and his Children. His Picture was fent to Rome, where he was also proclaim'd Emperor, with the confent of St. Gregory, who acknowledg'd him as well as Cyriacus the Patriarch. Phocas did not meddle with the Affair of Religion; but he was not long on the Throne of which he was unwo thy: w For having caus'd the principal Men of Constantinople to be put to Death, and order'd Part of the People to be massacred at a publick Shew, x Heraclius, a Patrician, and Prætor of Africa, got himself declar'd Emperor in 610, and came by Sea with an Army to Constantinople. He had no great Difficulty in making himself Master of the Port; Phocas was deliver'd up to him; he caus'd his Hands, Feet, and Privy Parts to be cut off, and at last his Head, and then caus'd his Body to be thrown into the Fire.

St. Gregory, Bishop of Rome, dying in the Year 604, Sabinianus succeeded him, but he liv'd only five Months and twenty one Days after his Promotion, and was succeeded by Boniface III, who was Nuncio at Phocas's Court, and who by his Prudence had found a way to infinuate himself into his good Graces. He obtain'd of him, if we may believe Anastasius, a Rescript, by which it was declar'd, That the Church of Rome ought to have

Evagr. hift l. s. c. 3. Theophan. Miscel. l. 17. Gregor. M. l. 13. Ep. 31. nov. Ed. "Ced: en. annal, in Phoc, "Theophan. in Miscel. in Heracl. an. 1.

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the Primacy over all Churches, and that the Roman Pontiff alone should bear the Title of Oecumenical Patriarch, which John the Faster had taken against St. Gregory's Will; which he did in Hatred to Cyriacus, who succeeded to John the Faster in 596, and died soon after. Boniface caus'd a Regulation to be made in a Council at Rome, (at which assisted seventy two Bishops, thirty sour Priests, and all the Deacons of the Church of Rome) by which it was forbid to proceed to the Election of a Pope till three Days after the Death of the last, to hinder intriguing for the Election in the Time of the Pope's Sickness, or after his Death. Boniface IV. succeeded to him. He chang'd his House at Rome, and turn'd it into a Monastery, and obtain'd of the Emperor Phocas the

Temple of Pantheon, to make a Church of it.

During the Reign of Heraclius, there happen'd fome Revolutions in the Church, and in the Empire. y Chofroes, King of Persia, entred into Syria, took Jerusalem. pillag'd it, carried away the Patriarch Zachary, and took away the Wood of our Saviour's Cross: This happen'd in 614. Next Year John, Exarch of Ravenna, revolted against Heraclius, but he was soon vanquish'd and kill'd by Eleutherus, whom Heraclius fent with an Army into Italy. Chofroes continued to make War upon Heraclius, and having been several times defeated, he sent for the Huns, the Avares, and the Sclavonians, to take Possession of Thrace. Heraclius divided his Forces into three Armies; he led one into the Country of the Lazians, or Chalcidians, and call'd in the Turks to his Assistance: He gave the fecond to be commanded by his Brother Theodorus; and fent the third to Constantinople. Theodorus defeated an Army of the Persians, and kill'd Sais who commanded it : But Serbaras, another Persian General, laid Siege to Chalcedonia, and fent the Avares to befiege Constantinople. The Turks abandon'd Heraclius, and yet notwithstanding he gain'd a great Victory over the Persians, the twelfth of December 626. In the beginning of the following Year, Heraclius entirely ruin'd the Forces of Chofroes, and carried off his Treasures.

Theephan, & Cedren,

Theoghan. an. 17. Herac. Imp. Chofroes

Chofroes retired into Seleucia, where falling Sick, and defigning to make his younger Son King, Syroes, who was the eldest, having drawn the Troops together, seiz'd his Brother and his Father, caus'd them to be thrown into a Dungeon, and afterwards put them to Death a. Syroes return'd our Saviour's Cross to Heraelius, who carried it back in Pomp to Jerusalem in 628. From that time there was a Feast kept every Year in Commemoration of that Ceremony, which is call'd the Feast of the Exaltation of the Holy Cross; it is celebrated on the fourteenth of September. b The Saracens making themselves Masters of Syria in 633, after the Defeat of Theodorus, Brother to Heraelius, that Emperor caus'd the Cross to be brought to Constantinople. His Precaution

was wife, for the Saracens took Jerusalem in 636.

During that time the See of Rome was fill'd with feveral Bishops. Deusdedit succeeded in the Month of November 614, to Boniface IV, who died in May. After Deusdedit, Boniface V. was rais'd to the See of Rome in the Year 617: after fix Months Vacancy. Honorius succeeded him the thirteenth of May 626 c. I have already spoke of his Learning when I gave the History of his Herefie, and the Letters he wrote to Sergius and Paul, upon the Question of the two Wills in Jesus CHRIST. He likewise wrote several other Letters upon private Affairs. Most of those that go under the Names of preceding Popes are forg'd. He united the Bishops of Illyria, who had separated upon the Affair of the three Chapters seventy Years before; but this Re-union was of no Confequence: The Bishops foon relaps'd into their Schism, which was not extinguish'd till the Pontificate of Sergius, who died in 638, on the twelfth of October. He had amass'd great Treasures, which Isaac a Patrician and Exarch carried of, and divided among his Soldiers. The Pontificate of Severinus. who fucceeded to Honorius, was not long, for he died in August 639. That of John IV, his Successor, was not much longer; for he was ordain'd in 640, and died

Id. & Cedr. an. 18. Anast. Vit. Pontif.

b Theophan, & Cedren, an. 24. Herac, Imp.

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in 641. d He affembled a Council at Rome, in which he caus'd to be condemn'd the Exposition of Faith of the Emperor Heraclius, and compos'd an Apology to justifie the Memory of his Predecessor Honorius c. Theodorus was elected in the Place of John V, in October 641. The Emperor Heraclius died the same Year, in May, leaving his Son Constantine to succeed him. Constantine was but four Months upon the Throne. His Mother-in-Law caus'd him to be put to Death, to fet her Son Heracleonus on the Throne f. He was remov'd from it at the End of fix Months, and banish'd with his Mother. Constans, Constantine's Son, succeeded in 642. 8 Theodorus wrote to Paul of Constantinople, that he must condemn and depose Pyrrhus, who had been just remov'd from that See, and even blam'd the Ordination of Paul. Theodorus dying on the fourteenth of May 649. Martin I. succeeded him, affembled a Council at Rome against the Monothelites, of which we have spoken, and was carried by Force, as I have told you, to Constantinople, and afterwards fent into Exile in 652, where he died in 654. Eugenius was put in his Place in 652, the ninth of August. Altho' his Election was not canonical. (feeing Martin I. was yet alive, and he was not made Pope, but by the Emperor's Order) yet he was acknowledg'd after Martin's Death, and continued in peaceable Possession to 655. He was succeeded by Vitalianus: This Man receiv'd the Emperor Constans when he came to Rome in 663, and excommunicated Maurus Bishop of Ravenna, declar'd null all that the Archbishop of Crete had done against the Bishop of Lappa. He was fourteen Years and feven Months in the Holy See, and was succeeded by Adeodatus. h About the End of his Pontificate, the Emperor Constans being in Sicily, was there kill'd in a Bath in 668, by one Andrew, Son to Troilus a Patrician. The Rebels created one Mezentius, an Armenian, Emperor. But Constans had a Son in the East call'd Constantine, firnam'd Pogonatus, because he

Paul, Diac. in l. s. c. 11. Theoph. & Cedren. in Annal.

tom. 3. Conc. Id. ibid. E Theodor, Pap. Ep. t. 5. Conc.

wore a long Beard, who was declar'd Emperor; and when he came into Sicily, he put the Usurper to Flight. He return'd to Constantinople, where he affociated into the Empire his two Brothers Tiberius and Heraclius; but the People demanding with too much eagerness that he might cause them to be crown'd, he caus'd them to be hang'd, after he had order'd their Noses to be cut off. Prince Justinian was also beheaded. During the Reign of Constantine Pogonatus, the Saracens being Masters of Sicily, ravag'd Lycia, Cilicia, and entering into Thrace, besieg'd Constantinople twice. Having been repuls'd, they made Peace for thirty Years with Constantine, on Condition to pay a Tribute of three thousand Pieces of Gold to the Emperor. The Pope Adeodatus dying the twenty fixth of June, was succeeded by Donus, who was only one Year and five Months in the Holy See. Pope Agathon succeeded to him. He wrote a long Letter against the Monothelites to the fixth General Council. and died on the tenth of January 682. i Leo II. was elected to be put in his Place; but he was not ordain'd till the August after the Return of John Bishop of Porto, one of the Legates who affifted at the fixth Council. He confirm'd the Acts of the fixth Council, and fent them to Spain. He died in 684, the twenty eighth of June. Benedict II. succeeded him, and caus'd the fixth Council to be receiv'd in Spain, by the fourteenth Council of Toledo.

* The Emperor Constantine, after having reign'd seventeen Years, died in 685, leaving his Son Justinian II. in peaceable Possession of the Empire. That Prince regain'd Armenia from the Saracens, oblig'd them to pay Tribute; but having afterwards declar'd War against them, without much occasion, they defeated him, and recover'd Armenia. This Emperor had a sad Chance in the beginning of his Empire. The Patrician Leontius, Governor of Constantinople, proclaim'd Emperor by the People of that City, being irritated at the Cruelties which Justinian exercis'd, caus'd his Nose to be cut off, and

Int. act. Conc. VI. p. 629.

Ledren, Theoph. in Jufini-

banish'd him to the Chersonesus in 694. Leontius did not long enjoy the Fruits of his Disloyalty. In Absimares, General of the Forces, caus'd his Nose to be cut off, and shut him up in a Monastery of Dalmatia. This Absimares was declar'd Emperor, by the Name of Tiberius in 696. Justinian, who was still alive, return'd, and retook Constantinople with the Assistance of the Bulgarians, and caus'd Leontius and Absimares to be put to Death

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Thus I have finish'd the Succession of the Emperors to the end of the feventh Century; I shall now continue that of the Popes. " Benedict II. being dead, John V. fucceeded him in 685; but he was almost continually fick during his Pontificate, and dy'd in a Year's time. After his Death, Peter, Arch-Priest, and the Priest Theodorus, brigu'd for the Pontificate. In order to agree them, Canon was elected, and confirm'd by the Exarch of Ravenna. The Pontificate was but one Year as a Pledge in his Hands, and the Schism began after his Death between Theodorus a Priest and Paschal Arch-Deacon of Rome, both elected Popes by those of their Party. Theodorus feiz'd the inner part of the Lateran Palace. The Clergy, Magistrates, Officers of the Army, and the People elected a third, nam'd Sergius, and put him in Possession of the holy See. Theodorus immediately submitted himself. Paschal, supported by the Exarch, had greater Difficulty to yield, but was at length forc'd to it; and having been afterwards convicted of Magick, he was deposed from the Arch-deaconship, and confin'd to a Monastery, where he dy'd at the end of five Years. Sergius remain'd peaceable Poffessor of the holy See till his Death, which happen'd in 701.

I shall here add the Succession of the other Patriarchs. I have already mention'd several of them, in relating the History of the Monothelites. • The See of Constantinople is the only one that preserv'd that Succession to the End of this Century; the other Patriarchal Cities having been in the Hands of the Barbarians. This is the

[&]quot; Cedren. in Annal.

[&]quot; Vit. Pontif.

e Evagr. bift.

Lift of the Patriarchs of Constantinople, who then had the fecond Rank P To Cyriacus, who had been ordain'd in 506, succeeded Thomas I. in 606. He was not long in the See. Sergius was elected in 608. He declar'd himfelf, as I have already faid, for the Sentiments of Cyrus, Bishop of Phasis. Ever till then he had pass'd for a Catholick, altho' he was born in Syria of Jacobite Parents. He dy'd in 630. Pyrrhus, his Successor, was a yet more zealous Stickler for the Error of the Monothelites. Heraclius supported him as long as he liv'd. After his Death, he was accus'd of having been an Accomplice in poisoning Constantine, and was banish'd when Constans mounted the Throne. The See was fill'd by Paul II. in 642. He dying in 650, Pyrrhus was restored. and remain d in the See for five or fix Months. Peter was put in his Place, and after him Thomas II, in 651; John V, in 652; Constantine I, in 664; and Theodorus, in 666. All the Patriarchs were Monothelites, and out of the Communion of the Church of Rome. Theodorus was remov'd in 678. George, who was put in his Place, united with the Church of Rome, and was restor'd in 682. Paul III. succeeded him in 684, and to him Callinicus in 691. This last posses'd the See of Constantinople to the Year 703.

The See of Alexandria was fill'd, after the Death of St. Eulogius in 608, by Theodorus, who was but about two Years in that See. John, firnamed the Almoner, famous for his Virtues, succeeded to him in 610. He was succeeded by George. After him, Cyrus Bishop of Phasis, a Monothelite, possessed himself of the Church, in 630. In 640, Peter, a Monothelite, was put in his Place. The Succession of the Patriarchs of Alexandria which follow'd is not known, and would be but of little use in History,

the Barbarians having possessed Egypt.

We have scarce any thing certain concerning that of the Church of Antioch; Anastasius II, who succeeded to Anastasius the Sinaite in 599, after having held the See for twenty three Years, was kill'd by the Jews. We find afterwards three Monothelite Patriarchs, Anastasius,

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Macedonius, and Macarius, who was deposed in the Council of Constantinople in 681, and Theophronius put in his Place. The Saracens being afterwards Masters of Antioch, that City was long without a Bishop. The same Missortune happen'd to the Church of Jerusalem. Modessus was Bishop of it in the beginning of the Century. He was succeeded by Sophronius in 633. This last was one of the greatest Adversaries of the Monothelies. The Saracens being Masters of Jerusalem in 636, he was remov'd from it; and that See had no Patriarch while the Saracens continued Masters of that City, i. e. till it was conquer'd by Godfry of Bologne in 1099.

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CHAP. V.

An History of the principal Revolutions that happened in the West from the Fall of the Western Empire.

WE have hitherto only given an Account of the State of the Church in the East, and at Rome; but have faid nothing of the Western Church. In order to give an Idea of it, 'tis necessary to represent the State of the Western Kingdoms, and the Revolutions that happen'd in them from the Fall of the Empire.

of the Goths were for a confiderable time Masters of all Italy; but at last Narses, General of Justinian's Army, destroy'd the Kingdom of the Goths in Italy in 553, and re-establish'd the Dominion of the Greek Emperors, who govern'd that Country by an Exarch, who had his Residence at Ravenna. I Some Years after, (in 568) the Lombards, who came from Pannonia, ravag'd Italy, and made Settlements there; but the Exarchs of Ravenna

⁹ Procep. de bell. Goth. l. I.

Paul. Diac. de geft, Longobard, l. 2. 6. 7. & feq.

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beat them out of them, and maintain'd the War for a confiderable time against that People. 5 Africa, which had been deliver'd from the Domination of the Vandals in 533 by Belisarius, fell under that of the Saracens in 647. France was govern'd by its own Kings, all Christians from Clovis. The Sons of that Prince, Thierry, Clodomir, Childebert and Clotharius, divided his Kingdom among them at his Death in 511. The first establish'd his Kingdom at Rheims, the second at Orleans, the third at Paris, and the last at Soissons. Clodomir was kill'd in a Battel against the Burgundians, whose Kingdom was defroy'd in 524. " Childebert and Clotharius caused Clodomir's Children to be put to Death, took Possession of his Country, and divided Burgundy betwixt them. Theodebert succeeded to his Father Thierry in the Kingdom of Austrasia in 534. His Son Theodebald began to Reign after him in 548, and dy'd in 555, before his Grand Uncles who inherited his Estates. w Childebert dy'd also in 558, leaving only some Daughters; and so Clotharius remain'd fole King of all France. After his Death, which happen'd in 561, his four Sons divided the Kingdom. * Cherebert was King of Paris; Gontran of Orleans and Burgundy; Sigebert of Austrasia; and Chilperick of Soissons. Sigebert married Brunehaut, Daughter to Athanagild King of the Visigoths, and Chilperick Fredegond. Cherebert died in 579, leaving only Daughters. The Kingdom was divided between the three remaining Brothers. Chilperick made War upon his Brother Sigebert, who defended himfelf so well, that he chased Chilperick from almost all his Dominions. But Fredegond caused him to be affassinated in 575. y His Son, Childebert II. succeeded him, and was adopted by his Uncle Gontran. 2 Chilperick was kill'd by the Artifice of Fredezond in 534, and Clotharius II. fucceeded him. In 503 Gontran died, and declared Childebert his Successor, who died in 596. His Sons Theodebert and Thierry, divided his Kingdom; Theodebert had

Gregor, Turon. hift. Procop. de bell. Vand. 1. 3, & 4. Franc. l. 2. u 1a. 12 E Paul. Diac. l. 2. c. 10. w Id. l. 4. n. 20. u Id. ibid. n. 18.

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Austrasia, and Thierry Burgundy. Those two Kings made War upon C'otharius, and afterward Thierry join'd with Clotharius against his Brother Theodebert, whom he put to Death in 612. Thierry died a little after, leaving two legitimate Sons, Sigebert and Childebert; but Clotharius caused Sigebert to be kill'd; Childebert escaped, but it is not known what became of him; and their Mother Brunehaut was condemn'd by Law, and executed in 613. Clotharius remain'd fole King, and declared his Son Dagobert King of Austrasia in 622. That King succeeded him in all his Dominions in 628, leaving to his Brother Charibert only a part of Aquitain; but that Prince dving two Years after, Dagobert remain'd fole King of all France, and created his Son Sigebert III. King of Aufrasia in 632. Dagobert died in 638. His Son Clovis II. had the Kingdom of Neustria; but the Authority began to be in the Hands of the Mayors of the Palace. and then Grimoald, were Mayors of Austrasia; Ega, and afterwards Erchinoald Mayors of Neustria. Sigebert dy'd in 654. Grimoald having driven away Dagobert, Son to Sigebert, set his Son Childebert upon the Throne; but the Lords of Austrasia not being able to suffer that Attempt, fiez'd Grimoald and his Son, and own'd Clovis II. King of Neustria, for their King. Clovis dying in 656, his Son Clotharius succeeded to him. Ebroin was made Mayor of the Place after the Death of Erchinoald, and Queen Batilda Governess of the Kingdom; but Ebroin found a way to disposses her, and to shut her up in the Monastery of Chelles, that so he might have all the Authority alone. Clotharius dy'd in 668. His Son Thierry was raised to the Throne by Ebroin; but Childerick dispoffes'd him, and caused Ebroin to be shut up in a Mo-Childerick was kill'd in 673, and Thierry was nastery. Ebroin, by his Intrigues, caused one Clovis to be fet upon the Throne, whom he supposed to be the Son of Clotharius III. Dagobert II, Son to Sigebert III, was fent for from Scotland, and put in Possession of the Kingdom of Austrasia, while Thierry continu'd King of Neustria and Burgundy. Dazobert and his Son Sigebert dying in 680, the Austrasians conferr'd the Government of their Kingdom upon Martin and Pepin. Ebroin vanquish'd them, but he was affassinated by Hermenofrey in 681. A short time after, Pepin of Herstal, Mayor of Austrasia, defeated Thierry and Berthier, seiz'd Paris and the Person of Thierry, and became Prince of the Palace. From that time Pepin was really King: Thierry and his Descendants had nothing but the Name and Title of Kings.

In Spain, the Swevians were Masters of Gallicia, and the Visigoths of Spain. Leovigild, King of the Goths, defeated Eborick in 583, and remain'd fole King of Spain. Recaredus, who succeeded him in 586, was the first of the Gothick Kings that quitted Arianism to embrace the Catholick Religion; from whence they were called Catholick Kings, a Sirname which Alphon fus and Ferdinand afterwards refumed. Recaredus succeeded to Luiba in 601, and Gondemar to Recaredus in 610. Two Years after, Sifebut mounted the Throne. Suintilla succeeded him in 621, and was fucceeded by Sisenand in 631. In 636, Chintilas succeeded to Sisenand, and was succeeded by Tulcas in 640. Chindaswind, and after him Receswind, reign'd to 673, when Wamba, of the Royal Race of the Goths, was elected: But that Prince was deposed nine Years after, and Erwigius put in his Place. To this last succeeded in 688, Egica his Son-in-Law, who had for his Affociate in the Kingdom, and afterwards for Successor, his Son Witifa. All those Princes were Catholicks, and religious, and caused several Councils to be held, for regulating of Ecclefiaftical Discipline.

I have dwelt thus long upon the Succession of the Western Kings, because in those Kingdoms, as well as in the East, the Sovereigns had a great Share in the Assairs of the Church, and especially in Councils, which we are

just going to give an Account of.

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CHAP. VI.

Of the Councils held in the West in the seventh Century.

THE Kings of France and Spain, and the Bishops of those Kingdoms, being equally zealous for Religion, contributed each in their Station to the holding of several Councils, which made very wise Rules, and agreeable to the Times and Places, about Discipline. There were likewise some held in Italy.

It is reported, that St. Gregory the Great held one in 601, in favour of the Monks. If the Acts of this Council be true, it was there appointed, That the Monks should have Liberty to elect their Abbot, and chuse a Monk of their Community, or out of another Monastery; That the Bishops might not take Monks out of a Monastery to make them Clergy-men, or employ them to reform another Monastery, without the consent of the Abbot; That the Bishops ought not to meddle with the Temporals of Monasteries, celebrate the solemn Office in the Church of the Monks, nor exercise any Jurisdiction there.

It is likewise reported, c That the same Year there was a Conference in England at Worcester, between the Monk Augustin, the Apostle of the English, and the British Bishops, antient Inhabitants of the Country; that Augustin propos'd to celebrate Easter the same Day the Church of Rome did, to baptize according to the Usage of that Church, and to preach the Gospel to the Angles: That the British Bishops refusing to accept those Conditions, the King of the Angles declar'd War against them: That he deseated them in a bloody Battle, in

3 . p. 1040.

which

^{*} Can. Conc. in Ed. Concil.

* Concil, Rom, 3. five Lateran.

* S. Conc. p. 1698.

* Ib. p. 1610.

which he put to the Sword above 1200 Monks of the Monastery of Bangor, who were in the Army of the Britans.

d In 603, Queen Brunehaut held an Assembly of Bishops at Chaillon on the Soane, in which she caus'd to be depos'd Didier, Bishop of Vienna, at the Suit of Aricius

Archbishop of Lyons.

e In the Year 610, Gondemar, King of Spain, caus'd a Council of fifteen Bishops, of the Provincia Carthagenensis, to be assembled at Toledo, who own'd the Archbishop of Toledo for their Metropolitan; and he confirm'd this Decree himself by an Edict. Other Bishops of Spain, meeting at Egara in 614, (that is, as Mr. Baluze has prov'd, at the Castle of Terrasse in Catalonia) confirm'd the Decree of the Council of Hueca, touching the Celi-

bacy of the Clergy f.

8 In 615, Clotharius II. being in Possession of the whole Kingdom of France, held a Council of seventy nine Bishops at Paris. There they renewed the ancient Canons about Ordination of Bishops, and the Subjection of the Clergy to their Bishops. They order'd that Secular Judges should not judge Clergymen without first consulting the Bishops; and there they provide for the Immunities of Ecclefiastical Persons and Goods. They condemn the Monks and Nuns who leave their Convents, to return into their Monasteries; Marriages with a Brother's Widow, and an Uncle's Marriage with his Brother's Wife's Sister, and the Daughters of either Sifter, are there forbidden; and it is there appointed that Jews shall not be employ'd to collect publick Taxes from Christians. Those Canons, which are fifteen in number, were confirm'd by an Edict of Clotharius, who join'd thereto particular Conditions and Qualifications. We find, with the Canons of that Council, some other Canons of another Council of France, which order the Execution of the preceding ones, and some new

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d Concil. Rom. 3. five Lateran. t. 5. Conc. P. 1610.

ones, as well upon Monastick Discipline, as upon other Points.

h In the Month of November 619, King Sifebut affembled a Council, confisting of ten Bishops of the Province Betica, at the head of whom was Isidorus Bishop of Seville. They treated of several particular Affairs, which

did concern the Churches of Spain.

i Sonnatius, Archbishop of Rheims, held a Council of about forty Bishops, of which Flodoard makes mention, and gives an Abstract of twenty five Canons made in that Synod, agreeable to the antient Discipline. There is one of them particularly which forbids Bishops to cause the Sacred Vessels to be broke or melted down, unless in Cases of great Necessity, such as redeeming of

Captives.

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k In the Year 633, Sisenand caus'd a Council to be asfembled at Toledo, which is call'd the fourth. Archbishops of Narbonne, Merida, Braga, Toledo, and Tarragona affifted at it, with fifty Bishops of their Suffragans, and feven Priests, Bishops Deputies. This Council begins with a more ample Confession of Faith than ordinary, especially about the Incarnation. They mention particularly the Procession of the Holy Ghost from the Father and the Son; and it was in Spain that they began first to put this Article into their Creed. this, the Bishops take a Resolution to observe the same Discipline thro' all the Provinces. They order Provincial Councils to be held every Year, and prescribe the Form to be observ'd in them. The other Canons regard divers Points about the Rites of the Ecclefiaftical Office, and the Ecclefiastical, Monastick, and even publick Discipline. In the seventy fifth, which is the last Carron, the Bishops recommend the Fealty due to Kings, provide for the Safety of their Provinces, and pronounce an Anathema against Kings, abusing their Au-They declare that Cinthila has forfeited his Kingdom, according to his own Confession, and the

h Conc. Hispal. 2. ibid. 1664.

Conc. Rhem, ib. p. 1693.

^{* 16.} p. 1704.

Consent of his Nation, and promise to be faithful to

King Sifenand.

The fifth Council of Toledo was held in 636, and confifted only of twenty two or twenty three Bishops, from several Provinces of Spain, who confirm'd the Decrees made in the preceding Council. Cinthila, who was then King, confirm'd the Decrees of that Council.

m There was another Council held in the same City, in 638, consisting of fixty Prelates of Cinthila's Kingdom. This Council, after a pretty long Confession of Faith, made Decrees against Simoniacks, about the Privileges of Churches, and the Fealty that is due to

Princes.

In 646 there was another Council held at Toledo, confisting of twenty five Bishops, who drew up only six Canons. In the second it is order'd, That if the Celebrater is taken ill, the Bishops and Priests who are present shall sinish the Celebration of Mass. It is forbidden to celebrate it after taking the least Food. In the fourth, they moderate the Rights of Bishops over the Curates of their Dioceses. And in the fifth they forbid any other Persons to be allow'd as Hermits or Recluse, but such as are instructed in a religious Life in Monasteries, and such as are recommended for their Piety.

o In 650, Clovis II. caus'd a Council to be affembled at Challon upon the Svane, confishing of the Archbishops of Lyons, Vienna, Rouen, Sens, Bourges, and thirty nine Bishops of France. They made twenty Canons about

Discipline.

P Receswinth affembled an eighth Council at Toledo in 653, in which they recited the Creed of the Council of Constantinople, with the Addition Filioque. They confirm'd some Canons of preceding Councils, and made new ones. There was also one held two Years after at Toledo, confisting of the Bishops of the Province, who particularly apply'd themselves to make Rules about the Duties of Bishops and Ecclesiasticks: This is the ninth

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¹ Conc. Rhem. ib. p. 1704.
2 Tom. 6. Concil, p. 387.

m Ibid. " Ib, in append,

P Ibid. P. 394.

Council of Toledo. 9 The tenth was held in the Year 656, and drew up feven Canons about Discipline. This Council, out of Condescension to Potamius, Bishop of Braga, who was accus'd of several Crimes, preserv'd to him the Title of Bishop, on condition he would do Penance all the rest of his Days. This Council is sign'd by the Metropolitans of Toledo, Seville, Braga, and seventeen Bishops.

The Council of Merida, confishing of the Metropolitan, and the Bishops of the Province of Portugal, was affembled by Order of Receswinth in 666. In it there were drawn up twenty two Canons upon several Points

of Discipline.

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s The eleventh Council of Toledo, held in 675, under King Wamba, likewise made fisteen Canons concerning the Conduct of Bishops and Clergymen, concerning the Sacraments, and the Divine Office. The same Year a Council was held at Braga, which made some Canons, and among others, a Prohibition to offer Milk or Raisins upon the Altar instead of Wine. There it is order'd that the Priests shall put their Stole across their Breast when they say Mass.

The twelfth Council of Toledo, held in 681, approv'd the Deposition of Wamba, own'd Erwigius as King, and made some Canons about Discipline: Among other things, they forbid the Priests to say Mass without communicating. At this Council assisted the four Metro-

politans of Spain, with thirty Abbots.

"The thirteenth Council of Toledo, held in 683, at which affifted the same Metropolitans, with forty four Bishops, and Deputies from other Bishops, confirm'd the Laws which King Erwigius had made. They forbid to spoil Altars, to adorn the Church in a mournful manner, and to cease from offering of Incense without great necessity. They declar'd that the Bishops, being at the point of Death, who should ask to be put under Penance, without confessing mortal Sins, might be restor'd to their Functions, if they should recover.

⁹ Tom. 6. Concil. p. 450, & fogg.

p. 409.

10. p. 1221.

11. p. 1221.

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The fourteenth Council of Toledo, held in 684, condemn'd the Monothelites, and approv'd the Acts of the Council of Constantinople. They drew up a Confession of Faith, which they sent to Rome, in which Pope Benedict found something that he was not pleas'd with. Sixty Bishops assembled in 688, in the following Council, justify'd the Expressions which the former ones had made use of.

In 691, a Council was held at Saragofa, which drew

up five Canons.

w The fixteenth Council of Toledo, held in 693, and the feventeenth held the following Year, both under King Egica, did likewise make Canons. The former provided for the Decency of the Oblation of the Eucharist, by ordering that the Priest should make use of proper Bread, and such as was prepar'd with Care, in the Consecration. King Egica consistent of those Councils.

CHAP. VII.

Of the Council called Quinifext, or of the Council of Trulla.

Councils of the West for the Maintenance of Discipline, we don't find that they took the same Care in the East: It is possible that the Bishops held Councils, and there is no Occasion to doubt of it; but none of the Canons they might have made in their Provincial Councils have come down to us. But we have the Canons of a General Council of all the East, which may supply for all particular Councils, and which fix'd the Discipline of the Greek Church. * This Council was

[&]quot; Conc. Emiritens. P. 133, & Sogg.

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held at Constantinople in 692, in an Apartment of the Emperor's Palace cover'd like a Dome, which the Greeks call'd Trulla; from whence that Council was called the Council in Trulla; and because it supplied what was wanting in the fifth and fixth Councils, which made no Canons about Discipline, it was likewise call'd Quinisext. It was the Emperor Justinian II. who call'd it: The four Patriarchs of the East affisted at it, with 108 Bishops: of their Patriarchates. They made 102 Canons, which are as it were a Body of Ecclefiastical Law in the East. altho' they were never receiv'd in the West. y The Bishops of that Council first confirm'd what the preceding Councils had defin'd about Doctrine: 2 They likewife approv'd the Canons of preceding Councils, and the Canonical Letters of St. Bafil, and of feveral other Bishops. They forbid receiving of Bigamists amongst the Clergy, or those who had been married to Widows. • They likewise forbid those who are in Orders, (in the Number of which are included Subdeacons) to marry after their Ordination: b However they would not oblige Priefts, Deacons, or Subdeacons, who had been married before their Ordination, to the Law of Celibacy, c excepting only Bishops, to whom it was not permitted to keep their Wives. They determine the Age for a Priest to be ordain'd at to be thirty Yearsd, that of a Deacon twenty five, that of a Subdeacon twenty, and that of the Profession of Monks ten Years. e They appoint the Mysteries to be celebrated fasting. f They condemn the Custom of the Armenians, of not putting Water into the Wine which they confecrated, and of not receiving any among the Clergy but fuch as were of the Race of Priefts. 8 They forbid the eating of Cheefe and Eggs in Lent. h They made many Rules concerning the Monks and Nuns. i They forbid Games of Chance, and prophane Shews. They regulated many other Points of Discipline which are peculiar to the

^{7 (}an. I.

z Can. 2, 3.

b Can 48.

e Can. 29.

h Can. 40. ' Can. 50, 51.

f Can. 32, 33.

¹ Can. 6, 12, 6 13.

c Can. 24. d Can. 15, 16, 40. 8 Can. 56.

Greek Church, & fuch as not to fast of a Saturday, and to celebrate the Mass prasanctificatorum every Day in Lent, except Saturday, Sunday, and the Feast of the Virgin's Annunciation. 1 They condemn those who add a Trisagium to the Words, Thou who are crucified for us. m They regulate the Degrees of Kindred in which it is not lawful to contract Marriage. n They forbid giving the Eucharist to the Dead. O They condemn Divorces which are made without a lawful Reason. P They prefcribe the manner of receiving Hereticks who return to the Church. They order, that the Arians, Macedonians, Novatians, Encratites, Tefferadecatites and Apollinarists shall be receiv'd, after they shall have made Abjuration in Writing, by anointing their Forehead, Eyes, Noffrils, Mouth, and Ears, with holy Chrism, and pronouncing these Words, This is the Seal of the Holy Ghost: That the Eunomians, Montanists, and Sabellians shall be re-baptiz'd: That the Manicheans, Valentinians, Marcionites, and other Hereticks ought also to make Abjuration, to anathematize all Hereticks by Name, and make profession of the true Faith 4. They renew the Prohibition of praying to God kneeling on Sunday r. They order the Laicks to receive the Eucharist with their Hands stretch'd out in Form of a Cross, without making use of Vessels of Gold or Silver to put it in. They forbid feveral superstitious or prophane Practices, such as distributing Grapes offer'd at the Altar, adorning the young Women who confecrate themselves to God with worldly Habits and Ornaments, offering Milk and Honey at the Altar, dancing and making merry the first Day of the Year, kindling of Fires before the Houses at New Moon, baking Cakes on the Vigils of Christmas in Honour of the Virgin's Lying-in; presenting boil'd Meat to the Priests in the Churches, &c. As to Ceremonies, they order that the Mysteries shall be celebrated fasting, even on Holy Thursday; that the Laicks shall not administer the Eucharift to themselves in the Presence of a Bishop, Priest, or Deacon; that Baptism shall not be administer'd in

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k Can. 25, 26.

n Can. 83, 93.

^{5,} Can. 90,

¹ Can. 81.

[°] Can. 7.

m Can. 53, 54.

P Can. 97.

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Domestick Chapels; that the Laicks (except the Emperor) shall not enter within the Rails of the Altar; that Respect shall be shew'd to the Cross; that Crosses shall not be allow'd to be made on the Floor. They approve the Images where JESUS CHRIST is painted like a Lamb, e.c. As to Polity, they preserve to the Bi. shop of Constantinople the second Rank: They regulate the Disposition of the Churches according to that of the Empire. They maintain the Bishop of Constantinople, formerly Metropolitan of Cyprus, in his Rights of Autrephaly, and of the Government of the Churches of the Hellespont. They renew the Law of celebrating Councils every Year. They forbid Deacons to fit in the Pre-fence of Priests. The Goods of the deceas'd Bishop are preserv'd for his Successor. As to Morals, they renew the Prohibition fo often made, That Clergymen shall not have strange Women in their Houses, keep a publick House, or go to any; lend Money upon Interest, or have any Commerce with Jews. They condemn the false Histories of Martyrs to be burnt. They forbid eating the Blood of Beafts; and they forbid any more keeping the Feasts call'd Agapa.

This is part of the Rules comprized in the 102 Canons of this Council, which takes the Title of Œcumenical, and pretends that those Canons shall be likewise received in the West, since it ordains that the Law, not to fast on Saturday, shall be observed in the Church of Rome as well as in other Churches. Nevertheless those Canons were

not receiv'd in the Latin Church.

CHAP. VIII. Of the Authors of the seventh Century.

The Greek Church furnishes us with some, and Spain affords us a good Number. Other Countries have scarce left any.

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The most remarkable among the Greeks were these. In the beginning of this Century there was a Priest of Jerusalem, call'd Hesychius, who wrote a learned Commentary upon Leviticus, in which he followed the Vertion of St. Jerom. We have likewise several Sermons, and other devotional Works of his. Eusebius, Bishop of Theffalonica, wrote against the Error of those who maintain'd that the Body of JESUS CHRIST had always There was at the fame time a been incorruptible. Grammarian of Alexandria, call'd Philoponus, able in his Business, but Head of the Sect of the Tritheists, who compos'd feveral Works, and, among others, a Discourse against the Philosopher Jamblichus, about Idols; a Work upon the Creation of the World, in which he endeavours to shew that Moses has related that History in a more fimple and natural manner than Plato has done in all he has faid on that Subject. This Discourse was publish'd by Corderius, together with a Discourse upon Easter. Photius speaks likewise of three other Discourses upon Philoponus, in which he defended his Errors. The fift of the Resurrection, in which he rejects the Resurrection of the Body. The fecond against the fourth Council, which accus'd him of approving the Errors of Nestorius. And the third concerning the Trinity, against the Instruction of John the Scholastick, Patriarch of Constantinople. Philoponus's Treatise of the Resurrection was confuted by Theodosius the Monk, by Conon and Eugenius, who were his Disciples, as to the Point of the three Natures in God, but who did not approve his Opinion about the Refurrection. Nicias the Monk refuted Philoponns upon his other Errors, wrote a Discourse against the Heretick Severus, and two Books against the Themistius of the Sect of the Agnoetes, and Theodorus, one of those who maintain'd that the Divinity had fuffer'd, wrote the one against the other; and the former compos'd several Works in favour of the Doctrine of the Agnoetes. We have not those Works which Photius makes mention of. Antiochus, a Monk of the Monastery of St. Sabas in Palestine, made a Collection of 130 moral Discourses, which he entitles, The Pandect of the Holy Scriptures. John of Thessalonica, and Gregory

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Gregory of Antioch, have each of them left us one Homily, about the Women that carried Perfumes to embalm the Body of JESUS CHRIST. Modestus, Bishop. of Jerusalem, did likewise make a Sermon upon the fame Subject, and some others, whereof Photius has preferv'd us the Abstracts. George of Alexandria, who fucceeded to St. John the Almoner, about the Year 620. and who held that See to 630, has wrote a long Life of St. Chrysostom, but full of Falshoods. The Spiritual Meadow of John Moschus, Priest and Monk, is a Relation of the Life, Actions, and Miracles of the Hermits of feveral Countries. It contains many incredible Things; but we find in it inimitable Examples of Virtue, and Descriptions of extraordinary Austerities, exceffive Fastings, a surprizing Poverty, a Humility and Simplicity which may fometimes pass for Stupidity, an extravagant Zeal against Hereticks, dreadful Combats against the Devils, and lively and ingenious Answers of those Hermits. George Pisides, Deacon and Library-Keeper of the Church of Constantinople, compos'd in Iambick Verse a Description of the Creation of the World. He likewise wrote the Life of the Emperor Heraclius.

But of all the Authors that Greece produc'd this Century, there is none more famous than the Monk Maximus, who maintain'd so many Conflicts for the Faith of the Church. He was descended of a noble Family of Constantinople. After having been for some time first Secretary of State to the Emperor Heraclius, he retir'd into the Monastery of Chrysopolis, of which he was Abhot. The Fear of the Incursions of the Barbarians, and the Errors which were fown in Constantinople, oblig'd? him to go to Africk, in 641. There he wrote vigoroufly against the Error of the Monothelites, excited the Bishops of Africk and the Bishop of Rome to declare against them. The Emperor Constans caus'd him to be brought to Constantinople, and banish'd him in 655 to a small Village of Thrace, from whence he was recall'd to Constantinople, where by a strange Cruelty he had his Tongue cut out, and his Hand cut off, as well as his Disciple Anastasius. He was afterwards sent to Prison in a Castle, P.5.

where he died, the thirteenth of August, 662. He compos'd several dogmatical and practical Works, in which he handles the Doctrines in a Way purely Scholastical, and Morality according to the Method of the Mysticks. His Disciple Anastasius died two Years after him, and left a Letter written to the Monks of Cagliari, against the Monothelites. Theodorus, Abbot of Raitha, St. Maximus's Friend, compos'd at the same time a Treatise upon the Incarnation, against the Errors of Severus. The Monk Thalassius, and the Abbot Isaiah, have left some practical Thoughts. Leontius, a Bishop in Cyprus, Wrote the Life of St. John the Almoner, and made some Homilies. Comus of Jerusalem render'd himself famous in this Century by the many Hymns he compos'd. taleon, Deacon, and afterwards Priest of the Church of Constantinople, has left us some Sermons. The Monk Dorotheus publish'd twenty three Instructions for the Monks, written in a fimple Style, but full of Sentiments of Piety. A Monk call'd John, made, as well as George Pissdes, Sermons upon the Virgin Mary, in which he carries her Praises very far, as well as the former. The Author of the Alexandrian Chronicle ought also to be plac'd in the Rank of the Authors of this Century, fince he compos'd that Work in the Reign of Heraclius, as well as John Malela, who wrote a Chronicle full of Fables, from the beginning of the World to the end of Justinian's Reign. The Patrician Trajan, who likewise wrote a Chronicle, but shorter, which reach'd to near the end of the feventh Century; and Theophilactus Simocatta, who wrote the Life of the Emperor Mauritius.

There are other Greeks who deserve to be mentioned; and of them there are some whose Works are not very valuable: Let us go on to the Authors who sourished in

the West.

In the beginning of this Century Spain was adorn'd with St. Isidere, Bishop of Seville. He was Son to Severianus, and Grandson to Theodorick, King of Italy. He succeeded in the See of the Church of Seville to his Brother Leander, about the Year 595, and govern'd that Church near forty Years. He had a great deal of Reading and Learning, and compos'd Works upon all forts of

of Subjects, and of all Kinds. The Book call'd Origines is a kind of Abridgment of all Arts and Sciences. Treatise of Offices contains the principal Points of Discipline and Ecclefiaftical Polity. He likewife wrote Commentaries on the Holy Scripture, and several moral Discourses. He had much reading, and reduc'd what he had read into a very good Method. He is one of the first who began to reduce the Doctrine of Religion into a Body of Science. Braulion, Bishop of Saragosa. made his Elogy. John Ildefonsus of Toledo makes mention of some other Bishops of Spain, at the same time, remarkable for their Knowledge, and Writings which are not come down to us. Eugenius, who was ordain'd Bishop of Toledo, in 646, and died in 657, has left us Poems upon feveral Subjects. Ildefonsus, Monk, and afterwards Abbot of the Monastery of Agali, rais'd to the See of Toledo in 658, composed several Works, of which there are none extant but his Treatife of Ecclefiastical Writers, and a Work upon the perpetual Virginity of the Virgin Mary, together with some Letters. Taion, Bishop of Saragossa, who flourish'd about the same time, compos'd a Body of Divinity, drawn out of the Works of St. Gregory and St. Augustin.

St. Julian, elected Archbishop of Toledo in 680, composed abundance of Works, whereof there remains none but the Treatise of Prognosticks address'd to Idacius, which contains the Resolutions of several Theological Questions, drawn from the Writings of the Latin Fathers, the Treatise against the Jews, to prove that the Messias is come, and the History of the Actions of Wamba. Fructuosus, a Spanish Bishop, sounded several Monasteries in Spain, and drew up Rules for their Conduct.

England likewise produced some Authors in this Century, who are not without Merit. St. Columbanus, Monk of the Abbey of Bangor in Ireland, who lest that Country, came to France in 589, and settled several Monasteries there. From thence going to Italy, he founded the Monastery of Bobio, where he died the twenty first of November in 615. He made an excellent Rule for the Monks, and in his Youth compos'd a Commentary upon the Psalms yet in MS-a Penitential, and some Poems.

Poems. In three Lerters, the first address'd to Pope Boniface, the second to the Bishops of France, and the third to St. Gregory, he maintains the Custom of the Britains in celebrating of Easter. He likewise wrote to Pope Boniface IV. in favour of the three Chapters. There is likewise mention of other Irish Monks, who were esteemed at the same time for their practical Writings, as Aelran, Everan, Cumain, or Cumin, and some others.

About the end of this Century, Theodorus the Monk, a Native of Tarsus, being fent by Pope Vitalian into England in 668, to govern the Church of Canterbury, laboured earnestly for the space of twenty Years to establish the Faith and Discipline amongst the English. He was the first Latin who wrote a penitential Book, compos'd of Canons drawn from the Councils of the Greek and Latin Churches. This Book was foon spread through all the West, and several Persons set about composing fuch like Books, which in the end became very common and very fcurvy, because every one making Collections of Canons according to their own Fancy, and some even inventing Canons which never had a Being, those fort of Works very soon became full of Absurdities, Contradictions and Errors, favoured Mens Lufts, and authorized Loosness. We have not the Penitential of Theodorus entire, and in its Purity; but we have fome Canons of that Archbishop. Gal, Ceolfride, Adamanus, Adelmus, did likewise flourish in England towards the end of this Century. Adelm has left us a Treatise of Virginity. Africa furnishes us with an ample Collection of Canons in the end of this Century, which was done by the Pains of Bishop Cresconius, whereof there yet remains an Abridgment; and France affords a Compilation of Formularies made by Marculphus a French Monk. Perhaps I have enlarged but too much on the Authors of the feventh Century.

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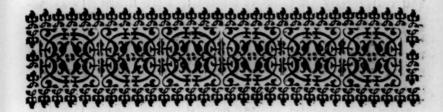
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CHAP. IX.

An Abridgment of the Doctrine and Discipline of the Seventh Century.

HERE remains nothing more for me to do, but to give a Description of the Doctrine and Discipline of the feventh Century; which I shall do in a few Words. In that time they began to reduce the Doctrines of Religion into a System. It was then that the first Treatifes appeared upon all the Points of Theology, and that they brought them to certain Dogmatical Questions. The Discipline of the Church, which was very much relaxed through the Loosness of most Christians, was kept up by feveral Decrees of Councils, particularly in France and Spain, where those Laws were authorized by the Edicts of Princes. The Penitentials, which feem'd to be made to preserve Discipline and Penance. corrupted the Purity of them, and foon annihilated their Severity. Publick Penance was become more rare, and private ones more common and ordinary. Private Maffes were more frequent. They gave the Communion in both kinds with leavened Bread, although prepared. The Popes acquired much Authority in the West. In the East, the Princes meddled much in the Affairs of Religion. The Custom of holding Provincial or National Councils was established in France and Spain, but was not much observed in the East. They were very much taken up with Rites and Ceremonies. The Western Bifhops were very careful to preserve and encrease Ecclefiaftical Goods, which became more confiderable than The Monastick State reach'd to France and Germany; and Monasteries began to pretend to and demand Privileges, to be more at Liberty. The Office of the Church and the Number of its Feafts were encreased. In the preceding Age, St. Gregory had established the

great Litanies, or Feafts, which are kept on St. Mark's Day, and Mamertus Bishop of Vienna the Rogations. Those Customs were establish'd in most Churches in the West, and even reach'd the East. The Fasts at the four Seasons of the Year, that were peculiar to the Church of Rome; which they had practis'd from the fifth Century, began to be establish'd in other Churches. The Octave of Christmas was known by the Name of the Feast of the Circumcision. The Feast of Epiphany on the fixteenth of January, the Day on which the Greeks formerly celebrated the Birth of JESUS CHRIST, was appointed in the West to celebrate the Memory of the Worship of the Magi, the Baptism of JESUS CHRIST, and the first Miracle which he wrought at the Marriage of Cana, by changing Water into Wine. The Feast of the Presentation of JESUS CHRIST to the Temple, which the Greeks celebrated from the fixth Century, by the Name of Hypapante, was establish'd in the West in the feventh Century, and became very folemn in the eighth. by the Name of the Feast of Purification. The first mention of the Feaft of the Virgin's Anunciation was made in the Council of Constantinople in 602, as falling out in Lent: However, in other Churches, they put it The Feast of the Virgin's Death. off to another time. which was anciently call'd the Feast of the Deposition, or Sleep of the Virgin Mary, was establish'd in the East and West in the seventh Century, and fix'd to the fifteenth of August. The Feast of the Nativity of the Virgin is posterior to that of the Assumption; however it was establish'd about the end of the seventh Century. Pantheon, which was dedicated by Boniface IV. in 612, under the Name of the Virgin Mary, and all the Saints, gave Occasion to celebrate a Feast by that Title, to which did afterwards succeed that of All Saints, in the eighth Century. In fine, we may fay that it was in the feventh and eighth Centuries of the Church, that Discipline began to take that Form which it has had ever fince, and has to this Day, as well in the Greek as in the Latin Church.



THE

HISTORY

OFTHE

Eighth CENTURY.

CHAP. I.

The State of the Church and Empire in the Eighth-Gentury.

Extent of the Church decrease. That of the East was by this time very much diminish'd, since of four Patriarchates, there was none but that of Constantinople but was subject to the Dominion of the Barbarians. That of the West was afflicted in Italy by the Lombards, and in Spain by the Saracens. The See of Rome was vacant in 701 by the Death of Pope Sergius, who was succeeded

Paul, Diac, de geft, Longobard, 1, 3, & 4, Id, 1, 6, 6, 46,

Baron, ad ann. 637. b Cedren. & Theophan, in Annal.

by John VI. d Justinian II, who had been despoil'd of the Empire by Leontius a Patrician, who himself was degraded by Absimares, found a way, by the Assistance of the Bulgarians, to return to Constantinople, and recover the Empire: He caus'd the Usurpers, Leontius and Absimares, to be put to Death, and banish'd Callinicus, Patriarch of Constantinople, to Rome. Justinian got a Monk elected in the Place of Callinicus, whose Name was Cyrus. John VI. dying on the tenth of February 705, was fucceeded by a Greek of the fame Name, John VII, who liv'd only two Years, feven Months, and feventeen Days after his Election, dying on the eighteenth of October 707. Sisinnius, who was elected in his Place the eighteenth of January, died twenty Days after his Election. Presently after, Constantine took his Place. The Greek Emperors were then Masters of Rome, and caus'd Popes to be elected, who were their Subjects. e Justinian fent for Constantine to Constantinople, and receiv'd him there very honourably; 'tis believ'd he made him take this Journey upon the account of the Canons of the last Council of Constantinople, which the Popes would not receive. We don't know whether Pope Con-Cantine was more flexible than his Predecessors; be that as it will, he was fent back to Rome. After his Departure, Justinian having us'd too much Severity towards the Rebels of the Chersonesus, his own Soldiers proclaim'd Philippieus Emperor, who was acknowledg'd at Constantinople, and put Justinian to Death f. He banish'd Syrus, Patriarch of Constantinople; and put in his Place the Monk John a Monothelite, who had foretold him he should be Emperor: He declar'd for the Monothelites, and caus'd a. Council to be held at Constantinople, in which he caus'd the Decision of the fixth Council to be condemn'd. 8 His Government displeasing the Great Men of Constantinople, Artemius, Secretary of State, and some other principal Officers at Court, conspir'd; and having furpriz'd him asleep in the Palace, the Eve of Pentecost,

Anastas. in Johan. Theoph. Zonar. Cedr. in annal. ad ann. 703.

Anastas. in Constant.

Theophan, in Justinian,

B Paul.

Diac, hist. Long. 1, 6, 6. 34.

and,

about twelve a Clock, they put out his Eyes h. Artemius was immediately crown'd Emperor, and took the Name of Anastasius. He profess'd the Orthodox Faith, and fent his Confession of Faith to Pope Constantine, who died the ninth of April 714. Gregory II. succeeded him. i The Saracens were then spread not only in Spain, of which they were become Masters, but also in the East. The Emperor Anastasius sent a Naval Army against them to Phanicia, but it revolted, and nam'd Theodosius Emperor, who had been Receiver of the publick Revenues, and whom they forc'd to receive the Imperial Diadem k. He came to Constantinople with the Army, and having taken the City after a Siege of fix Months, he feiz'd the Emperor Anastasius, and shut him up in a Monastery in 714. This Emperor caus'd Germanius to be elected Patriarch of Constantinople in Place of John, who was depos'd. Some time after, Leo Isaurus, General of the Troops that were in Armenia, got himself declar'd Emperor, and Theodosius voluntarily yielded him up the Empire. Gregory II. fucceeded to Constantine in the See of Rome in 714. Leo fent him a Confession of his Faith, and was acknowledg'd Emperor at Rome in 717. He enjoy'd the Empire without Opposition, and declar'd himself for the Orthodox against the Monothelites. He made a Law against the Jews, to oblige them to receive Baptism; but some time after he oppos'd the Worship of Images, and publish'd an Edict, in which he order'd them to be thrown down, and that none of them should be allow'd in Churches. m Pope Gregory, Germanius Patriarch of Constantinople, and John of Damascus strenuously oppos'd the Emperor's Defign. n He got Germanius to be depos'd, and put Anastasius in his Place in 730, but he could not make his Edict to be receiv'd in Italy. The Pope being supported by the Lombards, did not much trouble his Head at the Emperor's Menaces; he excommunicated him,

theoph. Zonar. Cedr. in annal. Tudensis & Rodoric. dereb. Hisp. l. 3. c. 18. Theophant ad an. 715. Theoph. Cedren. Zonar. in Leone Isauro. Greg. Pap. II. Ep. t. 6. Conc. Johan. Damas. Orat. 2. de Imagin.

and, if we will believe fome Authors o, forbid paying him Tribute; while in the mean time the Lombards making use of that Opportunity, possess'd themselves of Ravenna, and several other Cities of the Empire in Italy. The Emperor on his Part confiscated all the Possessions the Pope had in Sicily. Gregory III, who succeeded to Gregory II. in 731, kept up the Worship of Images with the same Resolution, and assembled a Council to maintain it P. He first address'd himself to the Emperor, praying him to restore the Worship of Images; but that Prince, far from complying with his Request, persecuted the Defenders of Images, and banish'd several Bishops upon that Account. 9 Luitprand, King of the Lombards, being irritated against Pope Gregory, because he had receiv'd Thrasamond Duke of Spoleto, who had revolted against him, came to lay Siege to Rome. Gregory had recourse to Charles Martel r, who promis'd to affift him, but he died before he could do it. The Emperor Leo died also the eighteenth of June 741, and Pope Gregory III. on the twenty minth of November the fame Year. Charles Martel left for Successors to his Power, Charloman in Austrasia, and Pepin in Neustria. Constantine Copronymus succeeded to his Father Leo Isaurus; and Zachary was elected Pope in place of Gregory s. This Pope made Peace with Luitprand, King of the Lombards, and engaged him to restore Ravenna to the Greek Emperor. Constantine was not Master of Constantinople, for Artabazd disputed the Empire with him, and was Master of that City. But Constantine besieged it, and becoming Mafter of it, put out his and his Son's Eyes. u Anastasius, Patriarch of Constantinople, after having been unworthily treated by the Emperor Copronymus, who caused him to be brought to Hippodromum, mounted upon an Ass, with his Face turned towards the Tail, was nevertheless afterwards restored. Pope

[·] Anaftas. in Greg. II. Cedren. Zonar.

⁹ Ep. 5, & 6. Greg. III. t. 6. Conc. nov. Ed. Greg. Turon, ad an. 741.

Theoph. & Zonar, in annal, edit, ad an, 751.

P Anaftaf. in Greg. III. Tredegar, continuat, in.

s Anastas. in Zachar.

Aimoin, Chronic. à Pithao

Zachary being consulted by the French, whether it was not more proper to confer the Kingdom upon Pepin, who had all the Authority, than to leave it to Childerick. who had only the Title of King, and was incapable of Government, answer'd in Favour of Pepin. Childerick was shut up in a Monastery, and Pepin declar'd King. Thereby Zachary gain'd the Good-will of the Kings of France of that Race, to the Holy See; fo that after his Death, Pope Stephen, who succeeded him after another Stephen, who liv'd only three Days after his Election. implor'd the Assistance of Pepin against Aistulphus King of the Lombards, who had a mind to possess himself of Rome and all Italy. w Pepin rais'd the Siege, and coming with an Army into Italy, caus'd Ravenna to be reflored to the Greek Emperor, and all the Goods which the Lombards had taken away from the Church of Rome. But so soon as Pepin had withdrawn his Forces, Aistulphus would no longer observe the Conditions of Peace which he had agreed to, but befieged Rome anew. x Pepin re-pass'd the Alps, and obliged him to put into the Pope's Hands Ravenna, and all the Country which the Grecian Emperors posses'd in Italy, of which the Lombards had become Masters. y In the mean while Confantine made War upon the Images in the East, and asfembled a Council in 754, confifting of 338 Bishops, who condemned the Use and Worship of Images. It was not received either at Rome, or in the West; but the Emperor's Authority made it be received in a part of the East. Aistulphus King of the Lombards, died in 756. Pope Stephen II, who was yet alive, persuaded his Brother Rachifes to continue a Monk, and to leave the Kingdom to Didier, who in recompence gave him Ferrara and Ancona. Stephen died foon after, on the twenty fixth of April 757, and was succeeded by Paul. 2 This last dying in 767, Constantine, Brother to Toton, Count of Nepi, was elected Pope by Force and Trick, and af-

Id, in Steph. III.

Fredegar. Chronic. continuat. part. 4. Id. ib. ad an. 755.

7 Auctor. hift. Miscel. l. 22. Zonar. & Cedr. in Constantino, vide
ejus Acta in Act. 6. Con. 7. Anastas. in Steph II.

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terwards ordain'd Sub-deacon, Deacon, and Bishop. But two Officers of the Church of Rome, not able to fuffer this Violence, address'd themselves to the King of the Lombards, and having obtain'd a Force, returned to Rome with a Company of arm'd Men. Toton charged them, and was kill'd in the Scuffle. Constantine was driven away; Philip, Priest and Monk, was chosen to be put in his Place; but being found unfit to fill it, he was obliged to retire into a Monastery, and Stephen IV, who came from Sicily to Rame, under the Pontificate of Gregory III, was chosen by common consent in the Month of August 768. After the Election Constantine was shamefully depos'd, and treated in a cruel manner; he was put in Prison, and had his Eyes pull'd out. Stephen not finding himself safe, sent a Deputy into France, in order to have the Affairs of the Church of Rome regulated. Charles and Carloman, to whom the Deputy deliver'd the Letter, after the Death of their Father Pepin, sent twelve Bishops to Rome, who being affembled in Council with an Italian Bishop, confirm'd Stephen, and declar'd Constantine's Ordination, and every thing that follow'd thereupon, void. Stephen continued peaceable Pofseffor of the Holy See; but he was afterwards embroil'd with the King of the Lombards, upon account of the Archbishoprick of Ravenna, which that Prince had caused to be given to one Michael, whom Pope Stephen banish'd. Didier, in order to revenge himself, caus'd Christopher's and Sergius's Eyes to be put out, whom the Pope had fent to demand the Possessions which belonged to the Church of Rome. He put Christopher to Death, and came to Rome, where he committed fo many Cruelties, that Pope Stephen being aftonish'd at them, died on the first of February 772. Adrian I. succeeded him the ninth of the fame Month. In the beginning of his Pontificate he made a kind of Agreement with Didier King of the Lombards; but that Prince violating the Treaty, took Ravenna, and was ready to lay Siege to Rome. b Pope Adrian had recourse to Charles King of France, who came

into Italy with an Army, took Didier in Pavia in 774,

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Anastas, in Adrian.

posses'd himself of the Kingdom of the Lombards, and render'd to the Church of Rome all that his Father had

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Constantine Copronymus, Emperor of the East, died on the fourteenth of September, in 775, and left Leo his Son Successor, who was no less an Enemy to the Worship of Images than his Father. The Patriarchs of Constantinople, who succeeded to Anastasius, Constantine II, and Nicetas and Paul IV, did likewise declare against the Worship of Images. But the Emperor Leo dying in 780, the Empress Irene becoming Regent for her Son Constantine, who was yet young, had the Devotion to restore the Worship of Images. She got Tarasus to be elected Patriarch of Constantinople in the Year 784, and caus'd a Council to be assembled at Nice in 787, to restore the Worship of Images c.

Pope Adrian enjoy'd the Pontificate peaceably for the space of twenty three Years, ten Months and seventeen Days. Leo III. was elected in his Place the twenty eighth of December 795 d. He was attacked in 799, by a Seditious Faction, who us'd him barbarously, and dragg'd him to Prison. He found a way to escape to France: Charlemaign restor'd him, and going himself to Italy, he caus'd a Council to be call'd, in which that Pope was fully justified. e In recompence for which, Leo made the People of Rome demand him for Emperc., and crown'd him on Christmas-day in St. Peter's Church, in

the Year 800.

e-Id. in Annal.

d Anaftaf, in Leene III.

[·] Ibid.

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CHAP. II.

The History of the Council of Nice, and of the Dispute about the Worship of Images.

IN the short Plan of the History of the seventh Century, I mention'd a confiderable Controversie about the Worship of Images, and of a Council of Nice in which it was terminated. f I shall now relate that History more at length. The Emperor Leo Isaurus taking it into his Head to abolish the Use and Worship of Images, which were receiv'd in the East, after having caus'd them to be violently pull'd down, made an Edict in 730, by which he orders them to be taken out of the Churches, and thrown into the Fire. 8 His Son Comfantine Copronymus follow'd the Example of his Father; and the better to establish the Discipline he had a mind to introduce, he caus'd a Council to be affembled at Constantinople in 754, consisting of 338 Bishops, who made a Decree against the Worship of Images. Council was not receiv'd in the Church of Rome; but the Emperor caus'd the Decree to be executed in part of the Eastern Churches. h When the Empress Irene became Mistress of the Empire, she took the Resolution to affemble a new Council, to which she invited Pope Adrian, who fent two Priests as his Deputies there. i The Council met at Constantinople in 786; but being difturb'd by the Officers of the Army and the Soldiers, who were excited by the Bishops who oppos'd the Wership of Images, it was transferr'd to Nice in 787. The Pope's Legates held the first place in it. Tarasus Patriarch of Constantinople the second, and the Deputies of

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the Bishops of the East the third; after them Agapetus Bishop of Casarea in Cappadocia, John Bishop of Ephesus, Constantine Metropolitan of Cyprus, with 250 Archbishops or Bishops, and above a hundred Priests or Monks. Two Commissioners from the Emperor and Empress assisted at it. The first Meeting was held the fourteenth of September in St. Sophia's Church. They receiv'd the Bishops, who changing their Opinion, made Profession of Honouring Images for the future. In the fecond Meeting held the twenty eighth of the same Month, Pope Adrian's Letters to the Emperor Constantine, and Tarasus Patriarch of Constantinople, were read, in which that Pope approv'd the Worship of Images. k Tarasus declared, that he approv'd the Worship of the Images of the Virgin, of Angels and Saints, altho' he ador'd none but God alone with the Sovereign Worship of Latreia, and put his Trust in him only. All the Bishops made the fame Declarations. In the third Meeting, held the twenty eighth of September, they likewife admitted some Bishops who abjur'd the Decree of the preceding Council. They read the Synodical Letter which Tarafus had fent to the Patriarchs, in which he had added to his Confession of Faith about the Trinity and Incarnation, the Intercession of Saints, of the Virgin, of Angels, and the Worship of their Images. m They likewise read the Letter of Theodosius of Jerusalem, which had been approv'd by the Eastern Bishops, wherein the Worship of Images was likewise maintain'd. In the fourth Meeting Tarasus caus'd to be read the Testimonies of the Scripture, and of the Saints, which he pretended authoris'd the Worship of Images. In the fifth Meeting they continu'd to produce Pieces, to shew that the Iconoclasts had imitated the antient Hereticks in breaking down Images. The fixth Meeting, held the fifth or fixth of October, was employ'd in reading and refuting the Acts of the Council of Constantinople, which had condemn'd the Worship and Use of Images. n The Question was decided in the feventh Meeting, held the thirteenth of October, in which it was decreed, that the holy and ve-

^{*} P. 127, P. 162, P. 175, P. 555.

nerable Images might be expos'd, as well as the Crofs, as well fuch as were on Cloth, as those of another Nature; that they might be put up in Churches, upon the Holy Veffels, upon the Sacerdotal Habits, upon the Walls and Tables, in Houses, and on the Highways, viz. the Images of JESUS CHRIST, of the Virgin, of Angels and Saints, for renewing of their Memory, and testifying our Veneration for them; that they might be kiss'd and respected, but not ador'd with real Adoration, which is due to God only; that Incense and Wax Candles might be lighted before them, as is done before the Cross, because the Honour address'd to them goes to their Object, and they who respect them. respect those whom they represent. o This Decision is follow'd by a Letter from the Council to the Emperor and Empress, and a Circular Letter to all the Bishops. The Acts of the Council were carried to Constantinople, by the Bishops who gave an Account of them to the Emperor and Empress.

P This Council did likewise make twenty two Canons about Ecclesiastical Discipline. In the first they confirm the Decisions and Laws of former Councils. In the fecond, it is order'd that when one is made a Bishop, he shall be examin'd if he knows the Pfalter, the Gospels, the Epistles of St. Paul, and the Canons, and if he is capable of instructing the People. The third declares all Elections of Bishops and Priests null that are made by Princes, and orders a Bishop to be elected by Bishops. The fourth is against Bishops who take Money to depose or excommunicate. The fifth confirms the Canon Laws against Simoniacks. The fixth renews that Canon of the Council of Nice about holding of Provincial Councils. The feventh bears, that Relicks of Saints shall be put into Churches, that have been consecrated without their being put there, and that none shall be confecrated for the future without putting Relicks The eighth forbids admitting or of Saints in them. baptizing of Jews, unless they are well converted. The ninth orders that the Writings against the Worship of

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Images shall be shut up in the Patriarch's Palace with the Heretical Books. The tenth forbids receiving of Clerks into Chapels or Churches. The eleventh orders Economs to be in all Churches, and even allows the Bishop of Constantinople to put them into the Churches of Metropolitans, if they should neglect to do it. is appointed for Monasteries. The twelfth forbids Bishops and Abbots to fell or give away improperly the Goods of their Churches or Monasteries. The thirthirteenth orders Monasteries and Episcopal Houses to be repair'd, and that they should no more be used as The fourteenth forbids making shav'd Boys to read in the Chancel, before they have receiv'd the Imposition of the Hands of the Bishop. It allows Abbots who are Priests to make Lectures for their Monasteries only: It likewise allows the Chorepiscopi to ordain The fifteenth forbids Clerks to be entitl'd to two Churches. The fixteenth forbids Bishops and other Ecclefiafticks to wear splendid Garments to make them remarkable; it orders that those shall be punish'd who mock Clergymen for their simple Habits. It is observ'd that formerly every Man that was confecrated to God, was cloath'd with a modest Habit, because, as St. Basil fays, every Habit which we do not take out of Necessity, but for Beauty, gives a suspicion of Pride. feventeenth forbids undertaking to build Oratories or Chapels, if they have not a sufficient Fund to defray the Expence necessary for finishing the same. The eighteenth forbids Women to live in Bishops Houses, or Monasteries. The nineteenth forbids taking any thing for Orders, or for Entry into Monasteries, upon pain of Deposition for Bishops and Priests; and as to Abbesses, and Abbots who are not Priests, on pain of being put out of their Monasteries. It allows those who are receiv'd into Monasteries, or their Relations, to make voluntary Gifts, on condition however that those Gifts remain to the Monasteries, whether he that enters lives there, or goes away, unless the Superiors are the Cause of his Departure. The twentieth forbids making double Monasteries of Men and Women; and orders, with regard to those which are settled, that the Monks Vol. II.

and Nuns shall live in different Houses; that they must not see one another, or have any Society together. The twenty first forbids Monks to quit their own Monasteries to go to others. The twenty second forbids Monks to eat with Women, unless for Spiritual Good, or in Company with Relations, or on a Journey.

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CHAP. III.

The Controversie about the Worship of Images between the Bishops of France and the Popes.

THE Decision of the Council of Nice, about the Worship of Images was not universally receiv'd. 9 The Acts of the Council having been carried to Rome, Extracts of them were fent to France, where they had a different Practice as to the Worship of Images. They allow'd them to be put in Churches; but they could not bear that any Worship or Honour should be paid them, altho' they honour'd the Cross and the Sacred Vessels. s Charles, who was then King of France, and afterwards Emperor, caus'd those Extracts to be examin'd by the Bithops of his Kingdom, who compos'd a Treatife to defend their Custom, and to answer the Proofs produced in the Council of Nice about the Worship of Images. The Work was publish'd by the Authority of Charlemaign, and under his Name, about three Years after the Council of Nice. It is divided into four Books, which are called the Caroline Books. They are written against the Decision of the Council of Nice, about the Worship of Images, which is there directly attack'd, not as Idolatry, but simply as an useless Practice, that may have bad Consequences, especially with regard to the Ignorant. These Books were carried to Rome, and preC

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¹ Hinemar, ad Laudun, c, 20.

sented to Pope Adrian by Engilbert, Charles's Envoy. That Pope, who stood up for the Council, having receiv'd them, drew up an Answer in Writing, which he address'd to Charlemaign, in which he maintain'd the Decision of the Council of Nice.

This Answer of Adrian did not make any Change in the Opinion or Practice of the Churches of France; for in the Council of Frankfort in 794, where that Question was debated, they condemn'd all manner of Adoration

or Worship of Images.

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The Decision of the Council of Nice met likewise with a great deal of Contradiction in the East. It was in force for some time; but Constantine himself abrogated it, and Leo V. his Successor, made the Decree of the Council of Constantinople against Images to obtain u. In the Year 820 Michael the Stammerer succeeding to Leo, and being defirous to restore Peace, assembled a Councilw, in which the Opinion of the Church of France was follow'd; for they order'd the Images to be removed that were in too low Places, and left those that were higher where they might be feen; that so the Painting might serve as a Book to the Ignorant, provided they did not worship it, or burn any Lamps or Incense before them. Some who were the most zealous for the Worship of Images, came to Rome to complain of the Decision of this Council, which oblig'd Michael to send Deputies thither, whom he first directed to wait on Lewis the Debonair King of France, that he might give them the Favour of his Credit. That Emperor fent Freculphus and Adegarius to Rome, with the Grecian Emperor's Deputies, to treat of that Affair; but Lewis's Envoys not finding the Romans tractable enough, ask'd the Pope that he would be pleas'd that their Master might cause that Question to be debated by the Bishops of his own Kingdom. The Pope having confented to it, Lewis affembled at Paris, in 824, the most able Bishops of the Kingdom, who after having examined the Acts of

tof. c. 2. " Michael Studit. in vit, Theodor, Studit.

[&]quot; Concil. Parif. an. 824.

the Council of Nice, and the Answer of Pope Adrian, prais'd the Part which the Emperor Michael had acted, and equally condemn'd those who order'd Images to be taken out of the Churches, and those who paid a Worship to them like that they paid to the Cross. x This Deliberation of the Bishops of France, supported by several Passages out of the Scripture and the Fathers, was fent by Lewis the Debonair to Pope Eugenius, and carried by Jeremy Bishop of Sens, and Jonas Bishop of Orleans, The Pope did not agree at all with the French on this Point, but this did not hinder Lewis from fending into Greece, Halitgarius Archbishop of Cambray, and Aufridus Abbot of Nonantule, to the Emperor Michael. We don't know what they did with relation to Images. Michael and his Son Theophilus were against the Worship of Images; but the latter dying in 842, his Wife Theodoro, that remain'd Mistress of the Government, reftor'd the Worship of Images, and establish'd the Authority of the Council of Nice. As for the French and Germans, they perfifted in their Custom a long time, and did not acknowledge till very late the Council of Nice, instead of which they put that of Frankfort.

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CHAP. IV.

The Error of Felix of Urgel, and Elipandus, and their Condemnation.

in the West a Dispute about the Mystery of the Incarnation. y Felix Bishop of Urgel in Catalonia, being consulted by Elipand Bishop of Toledo, whether Jesus Christ, as Man, ought to be call'd the Adoptive or Natural Son of God, answer'd, that in that Quality he

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^{*} V. Ludov. Ep. ad Eugen, Pap. t. 7. Conc. p. 1648.

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ought only to be call'd his Adoptive Son. He defended that Opinion by his Writings, and endeavour'd not only to spread it in Spain, but likewise in France and Germany. He found the Bishops were against this Error; for being affembled at Ratifon in 792, they condemn'd it with its Author, who was fent to Rome to Pope Adrian. This Pope confirm'd the Judgments of that Synod, and made Felix to retract: Nevertheless some Spanish Bishops persisted in that Sentiment. Felix espous'd it anew; Elipand wrote a Letter in his Defence; that Letter was refuted and condemn'd by Pope Adrian, then by a Council in Italy, and last of all by the Council held at Frankfort in 794, confifting of 300 Bishops. The Question was debated there, and it was decided, that I rsus Christ, as Man, ought to be call'd the proper Son of God, and that he ought not to be call'd an Adoptive Son. b This Council inform'd Elipand, and the other Bishops of Spain of their Decision, and Charlemain join'd his Authority to that of the Council, to oblige them to renounce that Opinion. That Affair was likewise examined at Rome under Pope Lea III. in a Council of fifty feven Bishops held in the Year 700. They confirm'd the Judgment given by Adrian against. the Error of Felix Bishop of Urgel, and he was anathematiz'd there as a Heretick. c The same Year Charles maign fent for Felix of Urgel to Aix la Chapelle, and gave him Liberty to propose before the Bishops all that he should judge proper for the Defence of his Opinion. - Alcuinus replied to him, and convicted him, fo that he voluntarily abandoned his Opinion to embrace the Doctrine of the Church. He was follow'd by his Disciples who were with him, and that Question occasion'd no farther Controversy in the Church.

^{*} Alevin. lib. cont. Ilipand. * Int. Act. Conc. Francof. p. 1014.

b Synodica Concil. Francof. ib. p. 1032. * Alcuin. l. 16 cont.

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CHAP. V.

Of particular Councils that were held in the eighth Century.

HERE were no Provincial Councils in this Century regularly held as in the preceding ones. There were very few held in Germany and France in the beginning of this Century, the Kings equally neglecting the Affairs of Church and State. Charles Martel making himself Master of the Government, he was so far from applying Remedies to the reigning Diforders, that he posses'd himself of the Goods of the Church, gave Abbies and Bishopricks to Laicks, distributed the Tenths to the Men of the Sword, fuffer'd the Ecclefiasticks and Monks to live in Diforder, and call'd no Councils to repress those Disorders; but after his Death, Carloman and Pepin his Sons, having divided the Kingdom of France between them, altho' they had not the Title of Kings, propos'd to reform Discipline. d Carloman, Prince of Austrasia, in 742, assembled a Council in Germany, whither he sent for Boniface, call'd Archbishop of Mayence by the Church of Rome, in which, by the Advice of the Bishops, he publish'd Rules for reforming of Discipline and Manners. He declar'd he had caused Bishops to be ordain'd in his Cities, that he had subjected them to the Archbishop of Mayence, that he had restor'd to the Church the Possessions that had been taken from it; that he had ordered a Synod to meet every Year; that he had caus'd Ecclesiasticks convicted of Impurity to be degraded and put under Penance. Then the Council forbid Ecclesiasticks to go to the Army; they order Curates to be obedient to their Bishops; they impose very severe Pains upon the Priests, Monks, and Nuns

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that fall into the Crime of Fornication; they order them to wear a Habit suitable to their Condition, and forbid them to have Women in their Houses. As to Monks and Nuns, they order them to follow St. Benedict's Rule exactly. Those Regulations were confirm'd in the Assembly held next Year at Lestines near Cambray, in which they allow Laicks a precarious Title to Ecclesiastical Goods which they were in Possession of, on Condition that after their Death they should return to the Churches, unless it was necessary for the Good of the Church to make a new Title. They likewise forbid, in that Assembly, Adulteries, Incests, and unlawful Marriages, and Pagan Superstitions.

Share to reform Ecclesiastical Discipline, by calling an Assembly in 744, consisting of twenty three Bishops, and the great Men of his Kingdom, in which it was decreed that the Canons of Councils should be observed; that Synods should be held every Year; that Priests should be subject to their Bishops; that the Pagan Superstitions should be entirely abolished; that Clergymen might not have Women in their Houses, unless their Mothers, Sisters or Nieces, nor Laicks, young Women consecrated to God. In one Word, they consirm'd the Decrees made in the Assemblies which Carloman had

held in Germany and at Lestines.

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These Assemblies, properly speaking, were not Councils; for they were not compos'd of Bishops only, but also of Lords, and the great Men of the Kingdom, whom the Princes call'd together. The Bishops drew up Articles for the Polity of the Church, and the Lords for that of the State, and then the Prince authorized and published them, that so they might have the Force of a Law. h Those Articles were called Chapters or Capitularies. Thus was the Discipline of the Church regulated in France and Germany under the second Race of our Kings. Pepin did likewise hold four Assemblies. In which he ordered Rules to be made

Can. 61. f Concil. Liptin. ib. p. 1337.

E Conc. Suefs, ib. Capit. Reg. Fr. D Capit. Reg. Fr.

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about Manners i. The first was at Verberie in 752, the second at Verneuil upon the Oise in 755, the third at Metz in 756, the fourth at Compeigne in 757. Charlemaign held such Assemblies almost every Year, and in every one of them Capitularies were made to maintain the Discipline of the Church, by renewing the antient Canons, and making new Regulations for the present Necessities.

In taly the Popes held some Councils. k Pope Zachary held two at Rome. The first was affembled in 743, and confifted of forty Italian Bishops, or thereabouts. In this Council they renew'd the Prohibition fo often made to Bishops, Priests, and Deacons, not to live with Women; they ordered Clergymen to wear a decent Habit, and to wear a Cloak in the Cities; they enjoin'd the Bishops ordain'd by the See of Rome, to come every Year at the Ides of May to the Council of Rome, if they are near; and if they are far off to satisfy that Devoir by Letters. They pronounced an Anathema against all those who marry the Wife of a Priest or Deacon, or a Nun; and against those who marry their near Relations, or who run away with young Women and Widows, and against those who marry their Daughters to Jews, or fell them Christian Slaves; they forbid making the first Day of the Year a Holy-day, as the Heathens did; they regulate the Times of Ordination fettled by the Canons, and forbid receiving the Clergy of another Bishop without his Permission; I they remit the Judgment of the Clergy to their Bishops, and (if they are not in good Terms with their own Bishop) to the neighbouring Bishop, or the See of Rome.

The Council of Rome, in 745, confifted only of seven Bishops and some Priests: The Priest Deneardus, Deputy from Benisace Arbishop of Mayence, presented himself at that Council on the twenty fifth of October, and remonstrated, That in the Council held at Soissons, Adalbers and Clement, Schismatical and Heretical Bishops, had been depos'd and then put in Prison by the Prince's

Int. Act, Concil. t. 6. suis locis.

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Order, but that they would not obey that Judgment; that they still retained that Dignity, and continued to seduce the People. He accus'd Adalbert, who was a Frenchman, of being a Hypocrite in his Youth, of giving out that an Angel had brought him Relicks from afar, and that by that Means he could obtain of God whatever he ask'd. That he had got himself ordain'd by Bishops for Mony. That he had consecrated Altars, erected Chapels and Croffes in the Country in his own Name. That he had made People respect him as a Saint. As to Clement, who came from Ireland, they accus'd him of rejecting the Canons and the Writings of the Fathers; of endeavouring to continue Bishop after having had adulterous Children; of permitting a Man to marry his Brother's Wife; and of teaching that JESUS CHRIST, being descended into Hell, had deliver'd all those that were there, Believers and Unbelievers, Jews and Pagans, Worshippers of the true God and Idolaters. These Facts were made out by the Writings of Adalbert, and among the rest, by a Prayer, in which he invoked the Angels Uriel, Roguel, Tubuel, Michael, Incar, Tubias, Sabace, Simiel. The Council declared, that all those pretended Angels, except Michael, were unknown, and that we knew none of the Names of Angels, except three, Michael, Raphael, and Gabriel. The Pope thought fit to that up the Writings of Adalbert, rather than burn them, and declar'd that both he and Clement should be disposses'd, and put under Penance. We have no Acts or Canons of any other Roman Council, till that which was held under Leo III. in 799, against Felix of Urgel, whom I have already mentioned.

In 697, Withred, King of Kent, held an Assembly at Berghamstead in England, at which was present Birtwald Archbishop of Canterbury, Gidmond Bishop of Rachester, several Ecclesiasticks and Laicks, who made Ecclesiastical and Civil Laws. After that, Wilfrid, Bishop of York, after having been several times driven from his See, at last gave it up, in a Council held in the County

[&]quot; Conc. Bergamst. t. 6. Conc. p. 1376.

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of Northumberland in 705, and contented himself with the Church of Hagulstad, and the Abbey of Rippon. P In 747 there was a Council held at Clovesnaw: Altho' that Council consisted but of twelve Bishops, yet it may pass for a National Council of England, because, besides the Archbishop of Canterbury, and the Bishop of Rochester, there were present the Bishops of the Mercians, Saxons, East and West Angles, and other People of England. They regulated Discipline and Ceremonies in thirty Canons. They likewise made other Regulations, in a Council held in Northumberland in 787, by Pope Adrian's Legates.

9 Paulinus, Bishop of Aquileia, held a Council in the Year 791, which began with drawing up a Confession, in which were chiefly established these two Doctrines, That the Holy Ghost proceeds from the Father and the Son; and that Jesus Christ cannot be called the Adoptive Son of God. This Confession of Faith is sollowed by sourteen Canons about the Lives of the Clergy, Marriages, the Duties of Nuns, &c. These are all the Monuments I can find of the Councils of the eighth

Century.



CHAP. VI.

Of the Authors in the Eighth Century.

THE Number of Authors who flourish'd in this Century is not very great; but there are some of them considerable for the great Number of their Works. The principal are these. Bede, sirnam'd Venerable, Abbot of Farow, born in England in 672, compos'd a great number of Works upon all kinds of Ecclesiastical and Civil Affairs, which make eight Volumes. There we find Grammar, Philosophy, Astronomy and

⁹ Conc. 2. Clovesbov. t. 6. Conc. 9 Conc. Foro. Jul. 1. 7. Conc.

Chronology, an Ecclesiastical History, abundance of Lives of Saints, a Martyrology, Books upon Criticism, long Commentaries upon the Scriptures, Homilies, and divers devotional Discourses. He had a great deal of Reading and Learning. His Commentaries are nothing but Collections out of the Fathers. His History is exact, as to what pass'd in his Time, or a little before him; for the rest we must not give too much Credit to him, because he often makes use of false Memoirs. In his Chronology he follows the Text of the Hebrew B.ble, and was the first that rejected the Chronology of the Septuagint. He died on the twenty sixth of May 735.

Saint John, sirnam'd Damascenus, because he was from Damascus, was among the Greeks what Bede was amongst the Latins: He wrote a great many Works of all kinds; Dogmatical, Historical, Moral, Ecclesiastical, and Profane. He was Counseller of State to the Prince of the Saracens, and retir'd into the Monastery of St. Sabas. He attack'd the Iconoclasts vigorously, as also the Jacobites, Monothelites, and the other Hereticks of his Time. He was the first who reduc'd Theology into one Body in a scholastick and methodical Way, in his four Books of the Orthodox Faith. St. John Damascenus died in

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Alcuinus, an Englishman, was not less learned than the Authors we have been speaking of. He was Scholar to Egbert Archbishop of York, and succeeded him in the Profession of teaching Divinity publickly. He was call'd by Charlemaign in 794 to the Council of Frankfort, to attack the Errors of Felix and Elipand. Afterwards he continu'd some time with that Prince at Aix-la-Chapelle, instructing the French not only by his Writings, but likewise by the publick Lessons he had in the Emperor's Palace. Charlemaign employ'd him in Negotiations, gave him feveral Abbies, and in the last Place that of St. Martin de Tours, where he retir'd towards the End of his Life, and died there the nineteenth of May, in His Works are divided into three Parts: The first contains his Commentaries upon the Scripture. second, his dogmatical Treatifes upon the Trinity and Incarnation, against Felix and Elipandus: And the third,

his Work about Discipline, the chief of which should be the Book of Offices, if it were his; but they were written by a later Author. The last Part contains some Lives

of Saints, and Letters.

Theodulphus, Abbot of St. Benedict upon the Loire, who was made Bishop of Orleans in 794, is also one of the good Authors of this Century. He made a Capitulary consisting of forty six Chapters, for the Instruction of the Priests of his Diocese; a Treatise upon the Rights of Baptism; a dogmatical Work, to prove that the Holy Ghost proceeds from the Father and the Son; and six Books of Poems. He died in 821.

Germanius, Patriarch of Constantinople, and Andrew, Archbishop of Crete, fignaliz'd themselves by their Homilies. Grodegand, Bishop of Metz, recommended himfelf by the Rule he made for the Regular Canons. Winifred an Englishman call'd Boniface, the Apostle of Germany, and Archbishop of Mayence, in labouring vigoroully at the Conversion of the Infidels, and the Reformation of the Clergy, wrote many Letters upon that The Popes of this Century likewise wrote se-Subject. veral important Letters upon such Subjects as did offer. We have fourteen of Gregory the Second's, together with a Memorial for the Churches of Bavaria. Gregory III. wrote seven, most of them to Boniface, about the Affairs of the Churches of Germany. We have eighteen of Pope Zachary's, as well to the King of France as to Boniface. Stephen II. wrote several to Pepin for the Interests of the Church of Rome, as well as his Successor Paul I. Stephen III. continu'd the same Commerce of Letters with Charles and Carloman; and Adrian address'd a great many to Charlemaign. Lee III. likewise wrote some to that Prince and others. It was in this Century that a Collection of ancient Confessions was made which the Popes made use of, intituled, Diurnus Romanorum Pontificum. There are likewise some other Authors of Lives of Saints, named or anonymous, of whom it is needless to give any farther Account 8 5 860

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CHAP. VII.

An Abridgment of the Doctrine and Discipline of the Eighth Century.

FTER having given a particular Account of the historical Facts of the eighth Century, I am to add an Abridgment of the Doctrine and Discipline of that Century. As to the Doctrine, I have nothing farther to add to what has been faid. The Greeks having abandon'd the Errors of the Eutychians and Monothelites, had no farther Dispute, but about the Worship of Images. 'Tis needless to repeat what was decided on that Point both in the East and West. Towards the End of this Century, there were two Questions which employ'd the Western Bishops; the one, whether the Holy Ghost proceeded from the Father and the Son, which was decided both in Spain and France very positively in the affirmative; the other, Whether JESUS CHRIST may be call'd the Adoptive Son of God, which was decided in the Negative, against Elipandus and Felix.

As to Discipline; the Western Churches were in great Disorder in the Beginning of this Century. There was much Ignorance and Licentiousness amongst the Bishops and Clergy; but the Princes labour'd earnestly to reform the Clergy and the Church. Some Bishops, in order to reform their Clergy, made their Ecclefiasticks live in common in a Cloister. 'Tis to their Pastoral Vigilance that we are indebted for the Order of the Regular Canons, of whom Chrodegand, Bishop of Metz, seems to have been the Institutor or Restorer. The Popes became powerful Temporal Lords, by the Donation which Pepin and his Successors made to the Church of Rome: And the Missions into England and Germany serv'd to extend their Authority. The Princes and great Lords made confiderable Donations to the Church. They

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founded abundance of Monasteries; and the enrich'd Monks began to shake off the Episcopal Yoke; but they preserved among them Piety and Learning. The Sa-craments were yet administer de according to antient Custom; and the Rules of Penance were not entirely abolish'd, tho' towards the End of the Century the Penitential Books gave a Blow to them. The Ecclefiasticks had their particular Judges for the Lands which they possess'd; and Charlemaign, in Favour of the Bishops, renew'd the Rights which Constantine had granted them of being Umpires of Parties, when they were willing to refer their Cause to them. Superstition and Ignorance prevail'd amongst the People. Pilgrimages were common: Praying for the Dead was much recommended; Marriages were forbid among Relations to the fourth Degree; and spiritual Affinity was acknowledg'd to the fecond Degree. Excommunications, even for the Temporal Goods of the Church, were frequent. The Chorepiscopi were abolish'd, and the Name of Archbishop began to be given to Metropolitans. In that Age they were very careful about Rites and Ceremonies, Singing and the Service. Bells began to be common. In fine, the Form of the State of the Church, confifting of Archbishops, Bishops, Canons, and Curates, was establish'd in a Manner pretty near to that which we have had fince.

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